JUN 19 1933

The CHRISTIAN CENTURY

A Journal of Religion

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The Minister in Party Politics

By Henry Sloane Coffin

Is Christianity Practicable?

The Next National Crisis

Editorials

Rethinking Missions in the Colleges

By Raymond P. Currier

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In This Issue

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Coming Issues

The Christian Century expects soon to be able to print an article on the actual financial situation of the Japanese government written by Mr. Tetsujiro Shidachi, which is likely to create a sensation when it reaches Japan. Mr. Shidachi is one of Japan's leading bankers and economists, having served as president of the Japan Industrial bank, and as Japan's chief delegate to the world economic conference which met at Geneva in 1927.

The CHRISTIAN CENTURY

June 21, 1933

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Calendar of Coming Events

June 14-21. First young people's summer conference, Tower Hill camp, Sawyer, Mich.
June 19-22. Midwest synod, Reformed church in the United States, Gary, Ind.
June 20-23. Presbyterian synod of Pennsylvania, Beaver college, Jenkintown, Pa.
June 20-28. Conference of the general Presbyterian Alliance, Belfast, Ireland.
June 22-25. Conference, League for industrial democracy, Stroudsburg, Pa.
June 22-July 1. Girls' conference, Northfield, Mass.
June 28-30. Conference for rural ministers, Ocean Park, Mass.
June 28-July 2. United Presbyterian Church General Assembly, Pittsburgh Pa.
July 1-15. Wellesley summer institute for social progress, Wellesley, Mass.
July 1-30. Institute of race relations, Swarthmore college, Swarthmore, Pa.
July 5-7. Association of women preachers, Milwaukee, Wis.
July 8-12. International convention of Christian Endeavor, Milwaukee, Wis.
July 11-14. Annual meeting Methodist world service commission, Evanston, Ill.
July 24-Aug. 3. Pittsburgh area, Methodist summer school of ministerial training, Mountain Lake Park, Md.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 6. Pastors' institute, conducted jointly by the divinity school of University of Chicago and the Chicago theological seminary.
July 31-Aug. 7. Methodist Foreign missions conference, Blair Academy, Blairstown, N. J.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
Aug. 21-27. Western yearly meetings, Society of Friends, Plainfield, Ind.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Oct. 4. 250th anniversary of organized Presbyterianism in a pilgrimage celebration from Princess Anne to Rehoboth, Md., to Makemie Park Monument, Va., to Pocomoke City, Snow Hill and Salisbury, Md. Memorializing Francis Makemie's contribution to Presbyterianism in America.
Oct. 20-22. Sesquicentennial, Dickinson college, Carlisle, Pa.
Oct. 26-29. Illinois Baptist state convention. Woodlawn Baptist church, Chicago.

A CENTURY OF PROGRESS EXPOSITION

THE CHRISTIAN CENTURY FORUM

Auditorium
Hall of Religion
Every Friday at 4 p. m.

Speaker for June 23:
DR. ABBA H. SILVER
Rabbi, The Temple, Cleveland
"Jews and Christians in the New Era"

The Christian Century

An Undenominational Journal of Religion

VOLUME L CHICAGO, JUNE 21, 1933 NUMBER 25

EDITORIAL

AFFILIATION of the United Church of Canada with the Federal Council of Churches of Christ in America is now an accomplished fact. It began with an invitation from the Federal council, was determined by the acceptance of that invitation by the United Church of Canada, and was sealed and confirmed by the unanimous approval of the executive committee of the Federal council. The relation of an affiliate, rather than full membership, indicates no lack of mutual confidence and cordiality, but only a recognition that the range of proper activities of the two groups is to some extent limited by political boundaries. Within that area where moral issues and governmental policies overlap, there are American questions upon which Canadian Christians cannot be asked to take a stand, and Canadian questions which Americans (in the narrower sense) had better leave to the decision of their northern neighbors. But there are many common problems with reference to which national boundaries have no significance whatever. The setting up of this mechanism of cooperation is more than a flourish of international good will. It is a recognition of unity of purpose and interest and of that large degree of social solidarity which already exists between the peoples who live on both sides of the unguarded frontier.

Canadian Church Joins The Federal Council

Y. M. C. A. Liberalizes Its Control

FACING the urgent needs of this day, the national council of the Y. M. C. A., meeting in Chicago, took stock of the effects of nearly four years of depression on the association and approved some important changes in its organization. One of these changes provides that "each local association shall determine the qualifications of its voting members and of the members of its board of control," provided that these persons be in sympathy with the purposes of the association. Another substitutes the word "Christian" for the word "evangelical" in defining the qualifications of members of the national council. These modifications of the constitution and bylaws are in line with the actual developments that have been taking place. It has been found that many local associations have been putting Jews and non-church members on their boards of control and a check of the total membership shows that 13.4 per cent of the members are Roman Catholic and 3.3 per cent are Hebrews. The Y has long been serving its constituency without regard to creed or class. Gradually it has widened the scope of its activities until now by far the greater part of them are acceptable even to those young men and boys who are not "evangelical" and who have no present intention of becoming so. The changes in organization indicate a courageous move in the direction of putting the control of the institution more completely in the hands of those who are served by it. In such a process, there is always the possibility that an institution will be carried away from the purposes of its founders, but that is one of the inevitable risks of democracy. But after all, the purposes of the founders of the Y were much broader than the specific programs that they put into operation.

The Y. M. C. A. and the Depression

WHAT has the depression done to the Y. M. C. A.? In the past three years it has lost one-tenth of its members and one-third of its income. It has increased the total property holdings of the 534 associations that report property by 8 per cent (probably without writing off depreciation in real estate values), and the debt on property by 18 percent. But with a moderate decrease in the number of members, there has gone a great increase in the member-participation in activities and a still greater increase in the volume and variety of services rendered to non-members. There has been an immense proliferation of clubs

and organized groups carrying on leisure-time activities for self-improvement. The educational work is equivalent in hours to the work of a college with 15,000 full-time students and 1,000 full-time instructors. Of course there is no college so large in the world. This total is divided among 40 Y colleges that grant the bachelor's degree and 44 junior colleges. There are, besides, 46 high schools and technical and professional schools. The lack of jobs explains the increase of attendance in these schools. But besides furnishing educational facilities, the association lists twenty forms of activities which have been carried on for the benefit of the unemployed. There is much that cannot be told in statistics, but even the cold figures show the main outlines of a nationwide institution which in these times of trouble has been handling its own affairs with a high degree of efficiency and performing a vast volume of service to meet the needs of young men and boys.

An Institute of World Religions

UNDER the auspices of the Haskell foundation, there is to be presented in Chicago a notable series of lectures and conferences on the subject of world religions in their relations to the present world situation. The first series of Haskell lectures, July 12-24, by Dr. Hu Shih, professor of philosophy in the National university at Peiping, will be on "Cultural Trends in Modern China." The second, July 31-August 7, by Mr. K. Natarajan, editor of the Indian Social Reformer, of Bombay, will be devoted to "Social Movements in Modern India." Between these two, the Haskell foundation institute will bring about twenty notable speakers who will discuss "Modern Trends in World Religions." Parallel with these, Professor A. Eustace Haydon will give a series of lectures in the same field. This total program will constitute virtually a parliament of religions, but one of a more critical and scholarly sort than the parliament of 1893. Valuable as was that first great assembly of representatives of various faiths, there was about it much of the spectacular, and many of those who spoke were more concerned about propaganda than about mutual understanding, while many who attended sat in open-mouthed wonder at the unaccustomed spectacle of robed and turbaned priests and yogis from the orient but without much understanding of what it was all about. Forty years have not only wrought changes in the world situation but have brought some increased capacity for estimating critically the relation of religions to the whole cultural process. This will be an occasion of the utmost importance. Fuller announcements will be made later.

How Important Is the Four-Power Pact?

MUSSOLINI announced the final signing of his four-power pact to the Italian senate on June 7. It was hardly the Mussolini pact, however, which had been signed. The instrument originally proposed by *il duce,* and approved by Mr. MacDonald, had at its heart the idea of a forthcoming revision of the territorial awards of the post-war treaties on the basis of an agreement between the four signatories. The instrument signed, after being rewritten by France, is careful not to mention the word "revision," and only acknowledges the existence of that ticklish issue by a distant nod in the direction of article XIX of the league covenant. It takes care, moreover, to remove any lingering causes for uneasiness on the part of France's European satellites by emphasizing its anxiety for "the rights of every state, which cannot be affected without the consent of the interested party." So carefully, in fact, has the French revision of the original draft of the pact eliminated every possibility of action by the big four that might run counter to the interests of Poland, Czechoslovakia, Jugoslavia and Rumania, that it is easy for the cynical to hold that what remains in the final draft is no more than an empty form of words. Yet that is to underestimate the pact's importance. That importance is more psychological than legal, but it is none the less real. It consists, in the main, of two factors. This pact, in the first place, checks, if it does not altogether end, the drifting of Europe into two camps, a French camp and an Italian-German camp having a large measure of British sympathy. In the second place, it brings the Hitlerized Germany into the inner circle of European diplomacy, instead of leaving it to follow an independent and irresponsible course toward its own ends. Both these ends were well worth the gaining, and constitute another step toward a genuine peace in Europe.

Christian Ministers Protest Anti-Jewish Campaign

SOME mention should be made, even so long after the event, of the declaration of protest against the anti-Jewish campaign in Germany that was written by Dr. Fosdick and signed by twelve hundred Christian ministers. It was a significant pronouncement by a group whose judgment has weight not only because of their numbers but because of their standing. The statement breathes no holier-than-thou air. It acknowledges with humility our own shortcomings in tolerance and justice. But it challenges the principle which the nazis and their leader have openly avowed, and denounces the inhuman program by which that policy has been put into practice. The facts cannot be waved aside by any general statements about the probability of exaggeration and the impertinence of criticizing the internal policies of a distant government. "For years Herr Hitler has preached relentless hatred against Jews. One of the fundamental doctrines of the nazis, explicitly acknowledged by them, is that the Jews are poisonous bacilli in the blood of Germany to be stamped out like a plague. What the followers of Herr Hitler have proclaimed they now practice. Systematically they are prosecut-

ing a 'cold pogrom' of inconceivable cruelty against our Jewish brethren, driving them from positions of trust and leadership, depriving them of civil and economic rights, deliberately condemning them, if they survive at all, to survive as an outlawed and excommunicated people, and threatening Jews with massacre if they so much as protest." The fact that the fire of anti-Jewish frenzy has partly burned itself out since these words were written does not make them the less true and pertinent. It is, above all, proper that Christians and those who wish well to Germany in her struggle for recovery and rehabilitation should let it be known that civilized opinion will not condone such barbarism on the ground of any consideration of economic or political expediency.

Roman Catholic Bishops Demand a New Order

IT WAS, on the whole, an admirable and intelligent statement on the state of the world that was issued by the seven Roman Catholic bishops who constitute the administrative committee of the National Catholic Welfare conference. Some of its phrases may not mean to the Protestant reader quite what they meant to the bishops who wrote them. For example, that the present unhappy condition is the result of "divorcing education, industry, politics, business and economics from morality and religion," is profoundly true, though perhaps not in the exact sense in which it was intended. Comment on a "menacing" decline in the birth rate—which is certainly one of the least menacing phenomena, from the economic standpoint, in a time of unemployment—is obviously dragged in to support the denunciation of birth control and the moral decadence manifested by those who approve this "repellant doctrine" under the sanction of religion. Warning is uttered against the insidious propaganda of communism, but the once common Catholic condemnation of socialism finds not even an echo here. On the contrary, the rise of communism is blamed upon an "extreme individualism," and the bishops declare that "we are demanding a new order." Many liberal measures, but no radical measures, are proposed. There should be closer supervision of corporations; and employment can be increased by drastic cuts in overhead expenses, by the elimination of bonuses and unreasonably high salaries of officials, by reduction of excessive taxation, and by increasing the wages of workers. The sane internationalism of the statement is admirable, and its demand for the cessation of the exploitation of man by man, the domination of class by class and unbridled greed for profits as the motive for the industrial process, is worthy of all praise.

Has Machado Seen The Light?

SOMETHING is happening in Cuba, but it is impossible for those who are not in the confidence of President Gerardo Machado or United States ambassador Sumner Welles to know with certainty what it is. An outsider, trying to read the signs of the Cuban times, might conclude that the Machado regime was making a tremendous effort to persuade the new American ambassador that it had undergone a change of heart and that, all things considered, the best practicable way of dealing with the situation would be by continuing the reformed administration in power. Our readers will remember that Dr. Hubert C. Herring, in his sensational exposure of conditions in Cuba ("Cuba Is About to Explode!" issue of May 10) stated that if Machado should be eliminated it would be difficult to secure a successor for him who offered any guarantee of making a better executive. Since the arrival of Mr. Welles in Havana the government has placed under arrest Major Arsenio Ortiz, who has been accused of being directly responsible for the worst outrages committed against the opponents of President Machado. Orders have been given the Havana police against further imposition of the notorious *ley de fuga*. And now, to top it all, the president has come out in favor of speedy and important constitutional reforms, the most significant probably being his advocacy of the immediate election of a vice-president. It must be confessed that all these moves have a way of starting recollection of the old quatrain about the way in which the devil acted when sick. But there is at least a possibility in the rapid changes now taking place in Cuba that the scandalous situation there may be at least modified in the right direction without involving that island in further bloodshed, or the United States in any overt form of intervention.

Is Christianity Practicable?

IN HIS stimulating and provocative article "A Christian Philosophy of Compromise," in The Christian Century of June 7, our contributing editor, Professor Reinhold Niebuhr, takes the position that Jesus' law of love—"Thou shalt love thy neighbor as thyself"—cannot possibly be practiced by human beings, and therefore a religion based upon this law of love and seeking to establish it in the collective as well as the personal life of mankind involves itself in sentimentalism and covert or half-conscious hypocrisy.

From this primary observation Mr. Niebuhr's mind moves in two directions. With respect to social progress, he insists that Christian idealism must compromise with "natural law" and thus make a place for resort to coercion or violent force in the practicalities of social change. The law of love will not avail to dislodge from their positions of power those who have inherited or attained a privileged status in society. Therefore violent force must be rationalized, ethicized and utilized. With respect to religion, he insists that the preaching of love must be abandoned for an emphasis upon the failure of love, the impracticability and hopelessness of love as a principle of social living. By preaching the implications of love's failure men will be

convicted of sin, brought to repentance, and led into an "assurance of grace" which transcends temporal reality and "anticipates through divine mercy a perfection which (man) can see and to which he feels himself obligated but which he cannot realize."

This, if we understand Mr. Niebuhr's mind as revealed in his recent book, "Moral Man and Immoral Society," as well as in his article in these pages, is a fair statement of the inmost skeleton of his thought. First, the impracticability of the ethics of Jesus. Second, the need to embrace force in our social philosophy. Third, the erection of religion upon the impossibility of absolute goodness. Mr. Niebuhr's thought thus spans the utmost extremes—from Marxian communism at one end to a kind of fundamentalism or obscurantist mysticism at the other. For those who are not familiar with his writings the skeleton to which we have reduced his system may not be enlightening, but to those who have read his books and particularly his latest one, such a skeleton may be an aid in making subtle analysis of social process and religious experience understandable.

A critique of Mr. Niebuhr's challenging views could begin at any one of several points. His adoption of the Marxian theory of an inescapable violent class conflict between proletariat and bourgeoisie; his acceptance of the absoluteness of economic determinism; his apologetic for violent coercion; his theory that unselfish morality may apply to close individual relationships but not between collective groups; his conception of religion as an experience of a transcendental realm outside of time—these all require the most critical examination from the standpoints of psychology, social theory, history, ethics and the mind of Christ.

Our present interest must be confined to the practicability of Jesus' law of love. We are quite unable to accept Mr. Niebuhr's thesis. He seems to have torn the words of Jesus' law away from their context and deals with it as a bare romantic abstraction. It is not credible that Jesus conceived his statement in the absolute terms in which Mr. Niebuhr interprets it. For two reasons. First, that Jesus himself did not practice the absolute love which this thesis calls for; and second, that Jesus gave no sign of contrition for his failure to do so.

We would expect Jesus to exemplify and thereby to interpret his own law of unselfish love. His life and his teaching were so integral that the two could not be separated. With him the deed and the doctrine were essentially one. Professor Whitehead says that "Jesus spoke in the lowest abstractions that language is capable of, if it is to be language at all and not the fact itself." But Jesus did not live the absolute life of love which Mr. Niebuhr assumes the law of love to demand. He recognized his finiteness and acted upon it. He accepted a privileged position in society—that of a rabbi. He loved some people more than others. The limitation of Jesus' social imagination was no less evident than the limitation of the flesh. He confined his ministry of teaching and healing to the lost sheep of the house of Israel, going outside the borders of his own land only once. On this occasion he expressly asserted the limitation under which he labored.

Jesus must have passed many a beggar whom he did not help, though the seamless robe which he wore could have been exchanged for a cheaper one and the difference given to the poor. He had compassion on the masses, but he chose twelve "to be with him." Within this circle of friends there were three upon whom Jesus bestowed peculiar favor, and one of the three is designated as peculiarly the one "whom Jesus loved." The human distinctions which we all make were present in his finite experience and, by the same token, our human reservations. His love bears the marks of that same relativity which limits us all as finite beings. Those near him had the first claim upon him. On the cross he particularized his mother and the thief. He accepted the homage of others' love, as when the woman broke the box of precious ointment and anointed him, against the protest of the disciples who complained that it would have been better to sell the ointment and give the proceeds to the poor.

In short, Jesus measured his resources, and utilized the principle of expediency as to when to give aid and to whom. This was because his resources were limited, as ours are limited. There is no indication that he even imaginatively embraced all men, near and far, in an absolute consciousness of love, though his principle of love was a universal principle. For himself personally the universal application was impossible, and he felt no constraint to deal personally with those who lived beyond the communicable range of his finite experience. On the contrary, he explicitly denied that he possessed that kind of goodness; only God is good, in that sense, he said, when some one called him "Good Master." For himself he felt no obligation to be perfect in the absolute sense. His was a finite, not an absolute obligation. It dealt with possibilities, not with impossibilities.

Now, if Mr. Niebuhr's theory of religion is sound, namely, that religion is a sense of the absolute, and is derived from man's sense of failure to realize absolute perfection, we should expect Jesus to be crushed into profound contrition by his burden of the unperformed. Logically, on this premise, Jesus should have been the most sin-burdened of all mankind. His sense of guilt should have known no bounds. He should have held himself guilty just for being finite—for being a man at all. But he did not. The consciousness of Jesus has been explored as no other man's inner life has been explored, and one thing which he appears to have wholly lacked was a consciousness of his own sin. By all the demands of Mr. Niebuhr's thesis Jesus should have been profoundly and terribly overwhelmed with the thought of the millions whom his finiteness would not let him help, and of the incompleteness of the help he rendered to the relatively few with whom he came into contact. But there is not the slightest hint of it. In Mr. Niebuhr's figure Jesus surely stood on the heights of life from which he could see its depths, and at the depths from which he could survey the heights, yet he appears not to have taken poignantly or even awarely the fact that his experiential expression of unsefish love was subject to limitation and reservation.

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From this we are led to believe that Mr. Niebuhr is mistaken when he interprets Jesus' law of love as a law which makes demands upon man not only up to the limit of man's possibilities, but infinitely beyond his possibilities. Any religion or religious doctrine must be held suspect which bases itself upon the impossibilities and the impracticabilities of existence. Mr. Niebuhr's views are regarded as peculiarly realistic, and in many respects this spirit of realism is his invaluable contribution. But his theory of religion as man's sense of the absolute is not realistic. It is highly rationalistic and even fantastic.

Too much religion is based upon the sense of the absolute—we have long since had enough of it. It issues in endless fanaticisms and asceticisms and literalisms and all kinds of emotional unreality. It is the prolific mother of our incorrigible sectarianisms. It is not necessary for man to go beyond the range of the possible in order to find sufficient ground for the deepest contrition. We agree with Mr. Niebuhr that liberalism has become superficial and complacent, but we hold that man's shortcoming in relation to the morally possible affords ample ground for the sense of sin and the need of God's grace which we, no less than Mr. Niebuhr, would revive in modern religious experience. It is not necessary to project religion into the void of the absolute in order to convict men of sin. All the moral tragedy that religion is capable of taking care of is found in the range of the possible. The religion of Jesus was not a sense of the absolute. It was a sense of the possible. It was a vision of the glorious practicabilities which God would realize for humanity if only man would let the Father have his way.

We therefore cannot follow Mr. Niebuhr in his leap into the transcendental. We choose the sanity and wholesomeness of Jesus' mind in preference to the wierd dialectic of Karl Barth. Mr. Niebuhr is introducing confusion and misdirection into American religious and social thought by his adoption of a dualism of the "natural law" of force and expediency, on the one hand, and an unattainable ethical ideal on the other. The Christian ideal of love is an attainable ideal—that is the truth which Christianity must proclaim or cease to be Christian. If it is not attainable in the conditions of present day living, the imperative task of Christians is to change the conditions so that it will be attainable.

Mr. Niebuhr's failure to recognize this is the flaw in his illustration of the almsgiver and the beggar. (See the article under review.) The almsgiver will drop a coin in the beggar's hand "but he will not take the time to assess the claims of the other man upon his privileges against his own. He will take it for granted that he has a right to protect himself before he protects another. If any scruples should arise in his mind about this procedure he will quiet them by reminding himself that he is husbanding his resources for the sake of his family." The point of this illustration will be missed if it is read as an exhortation to do what Mr. Niebuhr says the almsgiver does not do, namely, assess the claims of the beggar upon his (the almsgiver's) privileges. It is not an exhortation. It is a declaration that the almsgiver cannot be expected to make such an assessment because "human nature" is incapable of rising to it!

This is an incredibly strange doctrine. For that is precisely what almsgiving is doing in the souls of modern men and women in increasing numbers—it is causing them to challenge a system in which they are privileged and others are beggars. Never in history has this injustice so haunted the consciences of men as it does today. Instead of going off with Mr. Niebuhr into some transcendental realm where an "assurance of grace" allows the almsgiver to "anticipate through divine mercy a perfection . . . which he cannot realize," it sets the almsgiver at work rebuilding the social order so that justice and love may be at home within it. "The progress of humanity," writes Professor Whitehead in his "Adventures of Ideas," "can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members." Mr. Whitehead makes this statement in a context in which he speaks of the moral ideals of Christianity as so impracticable that a literal adherence to them in society as now constituted "would mean sudden death."

The law of love *is* impracticable. Let Mr. Niebuhr say it. Let Mr. Whitehead say it. Let us all say it. But what follows? Does it follow that social change must be turned over to a selfish warfare of brute force between the haves and the have-nots, while Christians go aside to find imaginative compensation in the bare contemplation of unattainable perfection? No! The day for that has passed! What follows from the impracticability of the law of love is that Christians must take up the task of making a world in which the law of love *shall be* practicable! To set about the making of such a world is itself the highest form of practicing the law of love.

The Next National Crisis

THREE months ago, after listening to President Roosevelt's inaugural and pondering the significance of his first revelations of policy, an editorial appeared in these pages entitled "Toward a New United States." In that editorial it was contended that, admirable as was most of the President's program, it could not be put into effect without radically altering the long-accepted basis of industry in this country. Later, while the chorus of acclaim for the administration's activities still rose almost without a dissenting undertone, it was suggested, in an editorial on "The Coming Crisis at Washington," that when the meaning of the projected legislation became clear to congress and to the nation's big business interests there would ensue a determined effort to defeat the executive will.

The closing days of the special session of congress have seen this predicted crisis come to a head. Al-

though it is necessary for this issue of The Christian Century to go to press before the outcome is finally determined with the adjournment of congress, it now seems almost certain that the continuing — and deserved — prestige of Mr. Roosevelt will carry through the executive program without substantial alteration. However, that should not obscure the fact that there has been, both openly and even more behind the political scenes, a terrific struggle, in the course of which some details of the President's policy (notably his desire for a free hand in tariff negotiations) have had to be entirely abandoned, others (notably his plan for cuts in veterans' pensions) have been severely altered, and still others (notably the licensing provisions of the industrial recovery bill) have been carried by the narrowest of margins. The administration has passed this first crisis, but its members are keenly aware how close it has come, on vital issues, to defeat.

Three factors have saved the administration up to this point. The first has been, of course, the depth of the economic crisis, with the public expectation of impending catastrophe in case drastic action of some kind was not attempted. The second has been the unprecedented personal prestige which Mr. Roosevelt gained by his vigorous action in the emergency situation which confronted him on assuming office. The third has been the political finesse disclosed by the executive. All these factors will, to an important extent, continue to operate in coming months. But it is not too early for the citizen with a sense of the historic importance of the administration's course to see that the program adopted by Mr. Roosevelt now inevitably faces another crisis in which the factors that have so far operated in its favor will have no influence.

The prospect can be stated in a sentence. Mr. Roosevelt's policy, having passed congress, must now be subjected to the review of the supreme court, where there is reason to fear that much of it may be declared unconstitutional. Should this occur—should the court veto the program which the executive and legislative branches of the government have agreed is necessary for national recovery—there will follow a crisis in the national government which may easily exceed in its intensity and far-reaching effect that which followed the rendering of the Dred Scott decision.

To make the possibilities clear, let the thoughtful citizen concentrate his attention on what is going to happen in the case of the industrial recovery bill which, as this is written, is just about to become law. (Almost everything that can be said with regard to this measure applies likewise to the farm law, to the law pertaining to the gold clause in contracts, and to other measures enacted by the special session.) No matter what may be the fate of the eleventh hour amendments which Senators Borah, LaFollette and Clark sought to attach to the bill, it is clear that a piece of legislation will be enacted sufficiently sweeping in its powers to change the face of American industry. If one seeks the heart of the President's attempt to lead the nation "Toward a New United States," this industrial recovery act is it.

We take it for granted that by the time these words reach our readers the industrial recovery act will be law. Then what is to happen? Details are not yet clear, but in the main it is known that the industries of the country are to be grouped under trade associations, which are to lay down rules for "fair competition." These rules are to set wage standards, working conditions, and to be so operated as to help maintain higher price levels. But the trade associations must secure government approval before these rules go into effect in the various industries; and where there are industries or parts of industries which give indication of recalcitrance against accepting the standards set down by the government, the government has licensing and interstate commerce powers sufficient to put the recalcitrants completely out of business. The new law, in other words, grants powers sufficient to put the business structure of the nation under a rule of complete economic planning, with the federal government holding what is, in the final analysis, practically unlimited power of control.

We believe that a great majority of the people of the United States, including our enlightened business leaders, will welcome this attempt on the part of the administration to set up a system of national economic planning. So acute is the economic crisis, so evident the inability of laissez-faire business to discipline itself and protect the community against disaster, that some action of the sort embodied in this bill *had* to be taken if the administration was to retain popular support. As the bill goes into effect, it will have the good wishes of most Americans behind it, all the way from industrialists of the Gerard Swope and Henry I. Harriman type, who count on it to save industry from the suicide toward which "rugged individualism" was driving it, to the unemployed millions, who look to it to restore their jobs and protect them against future horrors of the business cycle.

Very well. But about six months hence the question of the constitutionality of this course will certainly come up for decision. Some unit in the old laissez-faire industrial order will refuse to submit to the regulations of the new planned economy. Some cotton mill in the south, for example, may refuse to accept 40 hours as the maximum working week for its employes, or $25 as the minimum weekly wage, or whatever the standard that the textile trade association, with government approval, establishes. It will defy the trade association. The government will then step in and either debar the goods produced in that mill from interstate commerce, or refuse an operating license to the mill, or both. The mill will defy the government. It will secure an injunction suspending the operation of the law, pending final decision on its constitutionality. And in some such fashion as this the issue will be put up to the supreme court.

What will happen then? No one can say with certainty, of course, but it is just as well to face the fact that, in the light of precedent, there is reason to fear

that the supreme court will knock out the law. (Together with several of the other laws just enacted.) Consider these facts:

1. The constitution is a product of a political situation in which its authors were intent upon maintaining unimpaired state control over industry. From the beginning, the supreme court has consistently held against every legislative effort to control industry on a federal basis. One of the latest efforts of this sort was that made to put an end to the scandal of child labor, when the law was passed excluding products of child labor from interstate commerce. The court held this a federal infringement of the powers of the states to regulate their own industry, thus forcing resort to the still unratified child labor amendment to the constitution to deal with this evil. The Roosevelt administration, despite democratic party tradition, now holds that the chaotic conditions of unregulated industry can only be dealt with successfully on the basis of a nationally organized and controlled industry. Enlightened industry, and the nation at large, will agree with it. But will the supreme court agree that the present constitution permits this?

2. The constitution embodies the inviolate rights of private property. The supreme court has consistently ruled that the "due process of law" provisions in the fifth and fourteenth amendments protect the individual against all "unreasonable interference" with his property rights. In interpreting the nature of unreasonable interference the court has piled up a weight of precedent which has important bearing on the new industrial law. It has held, for example, that regulation of wages is unreasonable interference with "freedom of contract." It has held, in the case of the District of Columbia, that the attempt of congress to enact a minimum wage law was unreasonable interference. And, most recently and importantly in relation to economic planning, it has held that the attempt of the state of Oklahoma to enact a law which would keep citizens from opening up new plants in already overcrowded lines of business (the case at point happened to be an ice plant) was an unreasonable interference with the "liberty" guaranteed our rugged individualists. In the Oklahoma case—which involved licensing provisions much like those of the new federal law—Justice Brandeis rendered a brilliant dissenting opinion, but the court is certainly no more liberal today than it was at that time.

3. Almost the only basis for hope for favorable action from the court would seem to lie in the statement of the new law that it is an emergency measure, and restricted in application to two years. The supreme court has permitted, in a state of emergency such as war, a stretching of the powers of the constitution which it would not permit at other times. Will the court concede that an emergency now exists which may rightly be considered to justify as highhanded treatment of the constitutional precedents as has occurred in wartime? That remains to be seen.

The extent of the powers of the supreme court has never been more plain than in this approaching decision. Six months—or whatever the period proves to be in which a test case is carried to final decision—will be long enough to shift the whole American industrial process to the new basis. It may also be long enough to indicate that the shift is a mistake; that a planned economy along the lines of the new law cannot be made to work. In that case, an unfavorable decision by the court would cause rejoicing that the nation has, in its present constitution, an impregnable defense against hasty and irretrievable plunges toward disaster.

But suppose that the new law *does* work. Suppose that it begins to bring order out of our industrial chaos, that it begins to put black ink on the ledgers of our businesses, that it begins to put men back to work and decent wages back into pay envelopes. Suppose that it begins to bring some balance between production and consumption, and begins to wipe out the worst of the sweatshop and cutthroat competitive practices that have made our economic life not only a battlefield but often a shambles. Suppose that all this begins to happen, and national recovery—in spirit as well as in finance—thus begins to become a reality. Then should the supreme court smash the whole thing with a single decision, what would happen? We are content to leave our readers, for the present, reflecting on this question. It is sufficient for our present purpose to make clear that again, as so many times in the past, the nation is being carried forward into an hour when its fate rests on the word of nine men. "Nine old men," the authors of "The Washington Merry-Go-Round" called them.

A Prayer

GUIDE me, O God, That I may find Thee hidden
In the unlovely;
Help me to hold charity and forgiveness
Toward the unloved;
Teach me to show Thy gentle spirit
To the unloving;
Grant that I may ever see Thee and glorify Thee
In all that is lovely.

CHARLOTTE F. BUFFUM.

The Poor

OF mortals there are many,
And some of them have gold,
But more of them have tired eyes
With woes that too much toiling buys;
And all their young are old.

And yet, with all their sorrows,
They still have much in store;
They have not known satiety,
The bloated, blind satiety
Of those who dream no more.

THOMAS CURTIS CLARK.

The Minister in Party Politics

By Henry Sloane Coffin

ACCORDING to an item in the New York Times, at a recent meeting of the New York East conference of the Methodist Episcopal church, a social service committee brought in a report which contained, *inter alia,* the following recommendation:

> In case our ministers become convinced of the necessity of political action in behalf of economic change and openly align themselves with a political party which has radical economic change in behalf of the majority of the people as its objective, we urge that our congregations recognize that their ministers are citizens of the United States, and as such are entitled to participate in political activities to the same extent as any other citizens.

One may sympathize with those who are trying to lead the Christian church to do her full part in proclaiming social justice, and in working for a more Christian commonwealth, but the wording of this recommendation (which I understand was never presented for official action) raises the question whether the Christian minister should participate "in political activities to the same extent as any other citizen."

The Minister's Dual Loyalty

Like every church member, the minister has a dual loyalty. He belongs to a supernatural spiritual fellowship, the Holy Catholic church, which includes Christians of many nations; and he is a citizen of the state in which he is bound up with many fellow-citizens who do not share his Christian allegiance. He has a responsibility for both church and state, but with this important difference: in the state he is a private citizen, while by virtue of his ordination in the church he is an official, and, if he be a pastor, he occupies a representative position.

Ministers have not always been private citizens in the state. There have been church-states—the Jewish nation under the high-priests, the medieval monarchies, the Puritan New England colonies—in which the minister was an official in both state and church. There have also been state-churches, where the minister held his ecclesiastical position under the government, and might, as in the case of Anglican bishops, sit in the legislature, or occupy a post in the civil administration. We have had clerical prime ministers in both Protestant and Roman Catholic countries. Whether this advanced Christianity or aided the church, need not be argued.

But our American revolution was in some degree a protest against this combination, and our country embarked on the experiment of a free church in a democratic republic, with state and church mutually helpful but independent of each other. There can, of course, be no sharp separation between religion and politics: religion has to do with every realm of life. The Christian must be a Christian citizen, and it is a minister's duty by teaching and example to lead his people in Christian citizenship.

But the fact remains that while he is a private citizen in the state, he is an official representative and spokesman of the church. A secretary of state may be a member and an office-bearer in the church. As such he should discharge his full duty, and there is no impropriety in his taking a public position in a church assembly on matters which involve the church's doctrine or policy or its attitude toward moral issues. But if he speaks, whether in a prayer-meeting or a church conference, on any topic of national policy, his words will be taken as representing the government's attitude. It is impossible for him to divest himself of his official position.

Responsibility to the Institution

A minister, similarly, as a citizen has both the right and the duty to discharge his civic obligations, and to express himself and vote on political questions. But any public utterance of his, whether from the pulpit or in some political meeting, will be received as from one who occupies a representative and official position in the church. Like the secretary of state, he must therefore guard himself, and he cannot exercise the same freedom as other citizens without his peculiar ecclesiastical responsibility.

There are many political issues on which he must give his Christian teaching and leadership. On honesty in government, on public sobriety, on the duty of using peaceful means in settling international differences or industrial conflicts, on justice and fellowship in racial relations, on the necessity of an economic order which secures a decent livelihood for all, promotes comradeship in labor, and safeguards the weak from exploitation, on protecting the community from unwholesome amusements—on these and many other themes he cannot but speak. But when it comes to specific measures for achieving the ends of social wellbeing, and the judgments of men differ as they invariably do as to means and methods, and these differences are represented by rival political parties, the minister must be careful not to become involved in partisan strife where the Christian conscience, which it is his task to form, is by no means all on one side.

Inexpedience of Political Action

Take the question of "radical economic change in behalf of the majority of the people"—the question uppermost in the minds of the committee whose recommendation has been quoted. The methods of such proposed change are legion, and men of equally Christian conscience hold various views as to the specific changes in our economic order which can be wisely supported to bring to pass a juster participation of all the people in the national heritage. The minister as a citizen can

enrol in the party whose platform best conforms to his judgment, and can vote for its nominees, but it seems to me inexpedient for him publicly to identify himself with that party as a spokesman on the hustings or as a party worker.

1. No party is entirely Christian, nor can any party stand for a program as radical as that of the church which is committed to the complete transformation of all men's motives, and the enthronement of the spirit of Christlike love in every heart and over every realm of life. In a democracy all party platforms are necessarily compromises to win a majority of the voters. The official spokesman of the Christian church, if he becomes the ardent advocate of one of them, runs the risk of obscuring the much more revolutionary gospel which it is his duty to proclaim. The kingdom of God immeasurably transcends the loftiest human Utopia.

2. A minister in his public teaching on current social issues—international, economic, racial, civic—is likely to have a less prejudiced hearing and to carry more weight if he speaks only as a representative of Christ and the church, and is unlabeled with any political tag, republican or democratic, socialist or communist.

Warnings of History

3. Because of his official and representative position in the congregation over which he is the pastor, any partisan position he may take seems to align his church with a party, and makes it less acceptable to those members who do not share his political views. Moreover the close connection of churches with political parties in the past has not in the long run been advantageous to the churches. In the nineteenth century the nonconformist churches in England for a variety of reasons were closely bound up with the liberal party. When liberalism waned, the nonconformist churches were not unaffected by its eclipse. Further, the church will in the end exert a vaster influence for those ends for which it cares if it be tied up with no single party but be regarded by all parties as an ethical force to be reckoned with. Ministers, who are its official spokesmen, do well to maintain for the church's sake a wholesome political independence.

4. No minister can divorce his various public activities, saying "This I do as a citizen," and "This other I do as a minister of the gospel." Suppose he scrupulously refrains from partisan utterances in the pulpit or in any church meeting, but speaks on a political platform or gives an interview to the press in which he definitely commits himself to a particular candidate or platform. His people and the community will make no distinction between the places where he speaks or prints his opinions. He is always and everywhere the pastor of the whole congregation, the official of the Holy Catholic church and the ambassador of Christ. There may be times when the ethical issues are so plain that he may feel himself justified in espousing a particular candidate and a specific platform, but in so doing he cannot divest himself of his ecclesiastical office, and must assure himself that he is voicing convictions and ideals which the whole Christian fellowship can and should share.

The ministry involves a detachment from all other things in order that the minister may fully represent the church. He is "separated unto the gospel of God." Where the gospel in its ethical and social implications is clearly at stake, let him speak out. He is commissioned for that purpose. Let him speak in God's name and represent the supernatural spiritual fellowship of the body of Christ. Where politics and methods are concerned in which Christians can and do differ, he must still exercise his right to vote, and even to give such private and personal help to the party which represents his intelligence as he may; but let him refrain from any public commitment. Unless he can speak with Christian assurance, confident that he is uttering the mind of Christ, there is no reason for him to speak. He cannot too scrupulously maintain his independence of party connections in order that he may voice with fullest force the conscience of the church of which he is the ordained and installed leader.

The Face of the Poor

By Renwick C. Kennedy

"CAP'N, you want to buy a dozen eggs for ten cents?"

He was a Negro of forty-five or fifty. In the Alabama country where he and I live there are 20,000 Negroes and 5,000 whites. It is a daily matter to buy and sell and barter with Negroes at one's door. Even in prosperous times the Negroes bring their eggs and chickens and peanuts and vegetables to white men's back doors. Their stories are so pathetic this year and their calls so frequent that one buys more than one needs and spends more than one is able.

There was nothing unusual about the man's visit with his dozen eggs, but there was something about him that compelled attention. Six feet in height, slightly stout, light brown in color, a small mustache upon his lip, intelligent eyes, and facial features less heavy than in most local Negroes, he was a fine specimen of brown America, but a familiar type. Clad in blue overalls and jacket, khaki shirt, battered shoes, ragged army leggins, and a worn cap, he still was typical unless he escaped the average by being a little less dirty and a little less ragged than most Negroes this winter.

But you knew that this man had a story to tell. You read instinctively the misery, the despair, the desperation of his spirit.

"Well, I don't know. I bought two dozen eggs yesterday. Take them uptown. The stores will buy them."

"Yassuh, Cap'n, the stores'll take 'em. But they takes 'em in trade an' I wants a dime to pay my ferry cross the river, a nickel each way. He let me cross on credit an' I got to have a dime to git home. He won't take nuthin' at that ferry but money."

"Let me see the eggs." He shifted a heavy double

sack from his shoulders to the ground and at the same time handed me a small lard tin. There were a dozen fresh eggs in it, packed in lint cotton. I took the eggs in the house and brought him his bucket and a dime.

"Where do you live," I asked.

"Over in Gee's Bend."

"Oh yes, that's where they closed out so many folks last fall. Did they get you."

"Cap'n, they're gittin' me now. Takin' everything I got."

"Good Lord! Old man Welch still at it, is he? I thought he got through with that dirty work."

"Naw-suh, he ain't through. Hit were lak this. They's 8,000 acres in that Jones place over there an' sixty colored fam'lies on hit. They broke up all but three fam'lies last fall, taken everything they had, corn, cotton, 'taters, cows, hogs, mules, plows, everything. They even gathered up old sweeps an' hoes. Course they may of left them a little dab of corn but not more'n a few bushels. But me an' two other mens what had farmed in a bigger way than the rest an' what didn't owe any big amount, ol' man Welch tol' us us could keep our mules an' cows an' plows an' four barrels of corn. But he done changed. He sho' God done changed. They come an' got my cows an' mules an' plows yestiddy."

"He told you you could keep the cows and mules and plows, and now he has come back and taken them?"

"Yassuh. He sho' done it. White folks, I'm tellin' you, the Lawd's goin' to even this thing up some day. They's people starvin' in Gee's Bend right now."

"Well, what are you going to do?"

"Lawd God, Cap'n, I don't know. If it was just me and my wife we could make out someway, but I got eight head of chillen. If a little two year ol' chillen cries for sumpin' to eat, she don't know no better. They's people over yonder in the Bend ain't got nothin' for they chillen or theyselves either."

"How much did you owe Mr. Welch?"

"Cap'n, Mr. Welch says to me last spring, you bring me eleven bales of cotton this fall an' you'll pay out all you owe me. I brung him eleven bales an' 118 pound of lint besides an', bless God, he done broke me up anyway. He been advancin' me for ten years, an he's made money outen hit. In 1927 I paid him ten hundred and fifty dollars. He ain't got no right to be closin' me out. But what kin a pore nigger do when white mens come aroun' in wagons an' totin' guns to clean him up?"

"Who's going to advance you folks in the Bend this year?"

"Cap'n, I don't know. Here hit's the middle of March an' time to begin a crop, but us don't know nuthin' about what us goin' to do. Mr. Welch done broke us up an' say he ain't goin' to do no more advancin', an' us ain't got nobody to help us this year. Whitefolks say they can't do no advancin' with cotton so low. Somebody got to run us or us can't farm. They ain't no hosses, no mules, no plows, no seed, no nuthin' on all that Jones place. They done took my two mules. They warn't no 'count, old an' crippled, but I made eleven bales of cotton with 'em last year. Now they's gone an' I ain't got nuthin' to plow."

"How about Mr. Jones? Has he said anything about running the place himself?"

"Naw-suh. He say he ain't got no money. He say he would do hit if he could but he can't buy mules an' plows for sixty fam'lies, an' advance to 'em too. I hear 'em say Mr. Jones ain't paid taxes for last year yet. But us been payin' him his rent."

"It looks bad. Have you tried the Red Cross for help?"

"Yassuh. I been two times but they ain't give me nuthin'. You see, I ain't been closed out all the time lak them other people. Them as has been closed out all winter has been gittin' a little flour an' lard from the Red Cross. They ain't been gittin enough but they been gittin' sumpthin', enough to keep 'em from starvin' to death. Then Mr. Wilson what owns a place back of the Bend in the hills has been helpin' a little. He been lettin' the men work one day a week cleanin' up his land an' givin' 'em a peck of meal an' three pound of meat. But, Lawd God, what good do a peck of meal an' three pound of meat do when you got eight head of chillen? Hit don't go nowhere."

"I don't know, of course, but I believe somebody is going to run that Jones place. That land is too good to lie out."

"Cap'n, they ain't no better land on the Alabamy river. Just give me some mules an' a plow an' a little backin' an' I'll make any man ten bales of cotton disregardin' the weather. If us has a good year I'll make him fifteen bales. If somebody'll back me up, I'd feel lak I could just fly. I'd work harder'n I ever worked befo', an' I always been a steady worker. All them folks over there feels the same way. Us ain't askin' nobody to give us nuthin'. Us just askin' for a chancet to farm. But us can't farm without mules an' plows an' a little bread an' meat."

"What you got at home to eat now?"

"Cap'n, I'll tell you the God's truth, I got a side of meat left from a hog I killed, an' a few chickens in the yard, an' a little dust o' meal, an' that's all."

"Don't you need those eggs you sold me?"

"Yassuh, us sho' needs 'em. But I got to pay my ferry cross the river. I ain't got no money."

"What do you have in that sack?"

"Corn. Hit's the last bushel of them four barrels they left me."

"Are you going to sell it?"

"Naw-suh. Takin' hit to the mill to git me some meal."

"You carried a bushel of corn on your shoulder? How far is it?"

"Hit's seven mile from here to where I live."

"Going home tonight?"

"Yassuh."

"Got to walk?"

"Onless I picks up a ride on a wagon."

"What are you going to do when you eat up that bushel?"

"God knows, whitefolks."

Rethinking Missions in the Colleges

By Raymond P. Currier

IT has been six months since the Laymen's report was publicly presented to the foreign mission boards and became the object of more public controversy than *missionaria* of any kind had drawn out in many years. It is about time to pick up the chips. I should like to have a hand in picking up some because the period of controversy has been almost coterminous with my itinerary in forty colleges and universities ranging geographically from Montreal to Georgia and from Maine to Wisconsin, and typologically from Harvard to Fort Valley. In addition to this first hand observation I have correspondence from 140 colleges, universities and seminaries (overlapping only in part those that I visited), in which some kind of attention has already been given the report, from a single chapel talk to a full semester course. I come out of this experience convinced that seven-tenths of the controversy has been irrelevant for me and for the students I came to know best. Six of those seven-tenths were on the "theology" of the report.

What The Report Wasn't

If a man can be allowed any liberty in this increasingly fascistic world it is the liberty of saying what he meant. In the New York meeting of last November, where the commissioners stood fire for some ten hours, they said over and over again what they meant. I have just rediscovered in the proceedings of that meeting (which by the way are in print and available at the office of the chairman, Mr. Albert Scott) that Dr. Hocking said expressly and at least six times (pp. 20, 74, 75, 77, 79, 80) that the report was never intended to embody a "theology." If plain English means anything, his replies and those of the other commissioners mean this: The commissioners were not asking that missions, or any church, or any individual, change cars to a new theology as the condition of continuing the journey; they were not under the illusion that they were formulating an "adequate conception" of Christianity.

On the contrary, they were deliberately doing something quite different; they were drawing a diagram of the thin base line on which in point of fact all persons who call themselves Christians stand. Let each man build upon this base, they were saying, as high a theological structure as he needs—to the top of the Himalayas or only to the window sill. But *if* he holds *even this much,* we think that in and for the world of suffering human beings he ought to do so and so and so—all the things which they occupied the better part of the book in recommending. This is why for me and for some thousands of students the controversy has been irrelevant and the book of no significance if it must go on being discussed as a theological document.

It is of course tremendously significant to us, but the significance lies elsewhere. It lies in two wide areas which the book seems to us explicitly to cover.

It lies in the commissioners' definition of the *functional end* of Christianity. It lies, that is, in answering the question, *What ought a Christian to be doing in the world?* The commissioners' answer is quite simple and clear. It is extraordinary that the controversialists have so far overlooked it, for it can be both found in explicit phrases and distilled from every page. The functional end of Christians and of the Christian religion is to participate in creating for all men everywhere the richest possible life; rounded life; total life; satisfying life; life without stupid and needless suffering; in short, life *worth living* (as most of it certainly is not now) from the simplest biological stratum of a man to his most delicately psychic.

It is impossible to believe that a single one of the antagonists of the report would repudiate that function, yet they passed it by with perfunctory nods or none. As for me and the students of whom I am thinking as I write, it commands us body and soul. We are ready to live for this. If the church accepts this and stands for this, we will pull with it: if it doesn't, frankly, we're through and will go elsewhere and pull with some group that does.

Four Issues That Count

The second significance of the report seems to us to rise out of the first, quite inescapably. The moment you accept the function just described, you have to ask if we Christians are fulfilling it. No one in his right mind would say we are. Why should we be so sensitive, then, at being told so? We ought to crown with laurel and support at public expense any persons, above all persons of intelligence and insight, who would take the pains to tell us how to do it better. This is precisely what the commissioners have done and notably at four points. These are all points at which the climate of the world, the conditioning factors under which the church in the world must work or not work at all, has changed *in toto caelo* during the last half century. The commissioners are offering the advice—surely quite sane and elementary—that at each of these points the church take *the appropriate reaction* to the changed factor in its social climate. Sometimes they indicate what in their judgment the "appropriate reaction" would be, sometimes they do not; always their concern is that there shall *be* a reaction—because to take none at all will be to fail, to be destroyed, *not* to create total life for men.

The first of these new climatic factors is industrialism. I think that chapter 11 of the report is white with anemia. My student groups smile ironically, even patronizingly, at the cautious and innocuous reaction the commissioners there ask the church to take toward the industrial climate. Nevertheless the commissioners *are* asking the church to react toward it, and that is something. To young people who have never in their lives heard a single missionary speech or held a single mis-

sionary concept that did not reek with sentimental piety, it is a lot. It is all very well to argue that the Jerusalem council went much further. My students have never so much as heard of the Jerusalem council. The report is enormously significant to them even for this alone—that it presses comfortable American church members to take into account the fierce sirocco of the industrial age and insists that missions must not go on—as nine-tenths of them are still going on, Jerusalem to the contrary notwithstanding—as if there were no sirocco blowing.

Dealing With Race Factors

Another changed element of the social climate that the commissioners are pointing out is cultural self-consciousness. This includes the newly sensitized pride of every ethnic group in its own dress, thought, imagery, music, manners, traditions. It includes their rebellions (within the church quite as much as without) against white arrogance and white economic standards. It includes the several outworkings of both these social attitudes into the several types of political nationalism. Again and again the commissioners are asking the church not to be so stupid as to discard the valuable forces in this complex or to antagonize needlessly people already wounded and sore at the hands of the white race. I think the "appropriate reaction" they propose toward Indian nationalism is too weak and their speaking silence in regard to Japanese nationalism is amazing, but I wish their general body of advice had been given to (and taken by) my own mission twenty years ago. It would have made some things impossible.

I can still hear three hundred Burmese boys shouting American jazz hymns every Wednesday night in our high school hall. Some of them were shouting the American words which they understood very imperfectly, some were shouting ineptly translated Burmese words with a pronunciation, and hence (because the language is tonal) a meaning, wrecked by the western accent and tempo. There couldn't have been the faintest color of a religious emotion for those boys in the whole hour. A score of Burmese airs had been waiting for centuries, but they were discarded. Two miles away quiet, reverent, dignified Buddhist worship went on day in and day out at the Shwe Dagon pagoda, but it was "heathen."

Requirements of a World Church

This would have been impossible had the climate of cultural self-consciousness been recognized and taken into account. It would have been impossible for a missionary to say in open council, "We cannot think of permitting even the best of our native Christians to receive the status of 'assistant missionary' because there is not one of them who has not had his moral fall!" It would have been impossible for the American staff of our college to live in houses twice the size and comfort of the best assigned to the Burmese staff. I hasten to add that in all these respects marked changes have since occurred on my field. But it is a tremendously good thing for the whole church to be told beyond misunderstanding that it simply cannot anywhere any longer be insensitive to this factor of its climate and continue to exist as a Christian world church.

The third factor is the decay of religions everywhere. On this point almost as much as on the alleged theology of the report the recent argument has been irrelevant. The entire discussion of the uniqueness of Christ has been so. The commissioners have fully expressed their own faith in his uniqueness. But here is the practical situation that they see we are all facing. A Buddhist boy in the senior class of my Burmese college holds (so long as he is a deep and true Buddhist) at least three life-views identical with those of Jesus. If he should lose them and if I should wish to help him become a Christian, I should have to try at double the pain and toil to build them all over again with him.

Shall These Be Destroyed?

The Burmese boy holds that life is shot through with inescapable suffering. Only a sentimentalized form of Christianity has emasculated Jesus' similar view. He holds that the solvent of that suffering is sacrificial love. (His favorite religious story is of the Buddha in his incarnation as a stag: the herd had made a bargain with the king to send him a chosen victim if the king would refrain from the hunt; when the lot fell upon a doe with young, in one dramatic, ever-memorable moment the stag who was the future Buddha stepped out and laid *his* head upon the king's block. He died for the weak and the unborn!) He holds that when the new Buddha, now on his labyrinthine way through the existences toward manhood, shall have arrived, the happiness and peace of the human race will be at hand. Conservative, liberal and radical Christians unite in the substance, though not the symbolism, of that hope. What a fool I should be if I deliberately destroyed these life-bases of my Burmese seniors before I asked them to follow Jesus!

But the case is worse than that. Hardly any of these Burmese seniors are "deep and true Buddhists"; hardly any of them any longer hold those views. The "acids of modernity" have eaten them away. As one of them said to me, "The watchwords of life in Rangoon are 'Pull his leg' and 'Cut his throat.'" This puts me as a missionary in an utterly new position. I stand with my Buddhist friend on a ledge half way up a mountain. We both have torn clothes and bleeding feet and we both hope to reach the white summit. I say to him, "Well, friend, I don't know how you got here, but here you are—and here am I. There is the Top, very beautiful and very far away beyond the timber line. There to the right (do you see it?) round that first rock and past the tall cedar, then up over the ice, is what I'm betting is the way. Come on, old man, why don't you try it too?" If he will, he will; if he won't—well, I couldn't have made him by throwing him off the ledge and telling him to come up all over again! To some of us, including nearly all the students I have lately met, this is patently sane and Christian. The commissioners appear to be saying just this. And that is another reason why to us their book is significant.

Finally, they seem to be pointing out the paradox of the "emerging world-culture" accompanied by clashes of economic interest more acute than ever before. I admit that they magnify the former and minimize the latter, but that is as nothing compared with the two grand reactions that they ask the church to make to the paradox itself. First, they ask for unity—not a sentimental dream but solid perceptible steps—as an answer to the world's divisions and an earnest of the world's emerging hope. I have yet to meet a student who didn't endorse that request instantly.

Second, they ask for personality. What a lot of sentimental balderdash has been wasted over that part of the report! No missionary worth his salt cares whether the commissioners underestimated his caliber or not. Everyone who cares for the world church of Christ agrees that in the explosive, hair-trigger world where we all are now only the most clear-eyed,subtly-balanced, intelligent, good-willed, Christly kind of people will *do*. You don't send a well-meaning blunderbuss—no matter how well-meaning—into a powder magazine to stub his toes and throw matches over his shoulder. Because the world is a powder magazine, newly and uniquely so, personality of the finest steel is imperative. The commissioners in insisting upon it command from students a respect that the missionary cause has always intrinsically deserved but rarely commanded.

I am only too keenly aware that this is a personal (and therefore may be a distorted) interpretation of what "Rethinking Missions" means—though I console myself that it *could* not be more distorted than most of the interpretations I have thus far read! Yet if it is, I hope it may stand upon quite another credential, namely, that it is a statement of the modern missionary issues which *de facto* has commanded a critically hospitable hearing in the chapels, classrooms and voluntary groups of a typical selection of American colleges.

BOOKS

Chicago's Story

CHECAGOU FROM INDIAN WIGWAM TO MODERN CITY, 1673-1835. *By Milo M. Quaife. University of Chicago Press,* $1.00.

AS OTHERS SEE CHICAGO, IMPRESSIONS OF VISITORS, 1673-1933. *Compiled and edited by Bessie Louise Pierce. University of Chicago Press,* $3.00.

NOW THAT Chicago's Century of Progress exposition has been officially opened—five days ahead of time to fit the schedule of the President who did not come after all—persons of inquiring mind will find themselves asking with new interest what happened on this spot before there was a city here. As is well known, bed-rock is so far below the surface in the center of Chicago that its tall buildings have to go down with their foundations almost as far as they go up with their towers. Similarly, from the date which is now being celebrated as the beginning of the city's century of corporate existence, historical caissons run down a century and a half to the bed-rock of nature in the raw.

Mr. Quaife, whose book deals with this century and a half which preceded the century of progress, has for the past twenty years or more devoted himself chiefly to the study of Mississippi valley history and has won recognition as one of the foremost authorities in that field. In this small volume (200 pages) he recounts briefly, but with sufficient detail for the purpose, the events which connect the names of Marquette, Joliet and La Salle with this locality in the latter part of the seventeenth century. The next seventy-five years were largely blank, and by far the greater part of his space is devoted to the half century from the revolution to the incorporation of the village. Among his special contributions are throwing new light on the character of Point de Sable, the first permanent resident of Chicago, part Negro and part French and a very substantial and worthy citizen; and the full account of the work and family of Captain Whistler, builder of Fort Dearborn and grandfather of the painter; also the discussion of the part played by Anthony Wayne in securing to the United States the site of the future metropolis of the west.

The compilation of the records of the impressions of Chicago's visitors begins at the beginning and comes down to date. For the early years, however, there is little to compile. The editor of this interesting volume begins with a few pages from Marquette's diary and a letter from the priest, de St. Cosme, written in 1699, and then skips to 1817. From then on, the record is increasingly full. While this is no substitute for a history, it contains much of the material of which histories are made and gives valuable insights into the conditions at various periods. Not all of Chicago's visitors have been moved to unbounded admiration, but whether they liked it or not, apparently they have all been compelled to gaze upon it with a sort of rapt fascination. They have found it beautiful, ugly, enterprising, cultured, crude—everything but slow and dull. If the city has all the contradictory qualities that are assigned to it, it must be the most paradoxical place in the world. Some extracts from Count Keyserling's "Travel Diary" might appropriately have been included to balance the more laudatory opinions, for he said some of the nastiest things that anybody has ever said about Chicago. Forty-eight witnesses in all are called to the stand. Some of them testify for the prosecution and some for the defense, but many of them simply tell the truth as they saw it, often with a wide-eyed wonder that such things could be true.

W. E. GARRISON.

The Rural Billion

THE CHRISTIAN ENTERPRISE AMONG RURAL PEOPLE. *By Kenyon L. Butterfield. Cokesbury Press,* $1.50.

IT IS SAFE to say that no living man is more competent to speak authoritatively upon the status and prospects of the Christian enterprise among rural people the world around than the author of this volume. Dr. Butterfield's breadth of experience and his distinguished service as president of three important American agricultural colleges during a period of twenty-five years, as a member of the Roosevelt country life commission and the Wilson commission of rural credits, as acting chairman in Europe of the American commission of

agricultural credits and cooperation, as a member of the China educational commission, as visiting professor to South America for the Carnegie corporation, as president for ten years of the American country life association, and in other similar capacities, qualify him in a remarkable way to make the diagnosis of rural ills and to formulate the program of rehabilitation here set forth. And in this program of rehabilitation, the church, Dr. Butterfield insists, must play a very significant role.

Everywhere throughout the world our author sees the rural multitudes rising in revolt. Largely this uprising is confused. There is no clear sense of direction. "It is, in a way, a blind reaching for something better on the part of great masses of men and women, most of them living under untoward conditions." Misguided, this revolt will be portentous. "It is the privilege of the Christian religion to give direction to the movement and to define its goal." And this the Christian religion is competent to do by mediating its concern for personal values and its aspiration for a fairer social order.

Space does not permit us to follow Dr. Butterfield through his detailed analysis of rural ills—the intense individualism of the farmer in a day calling for organized cooperation, the various phases of the rural-urban conflict, the inequitable taxing system under which the farmer must operate, and much else. But he does an excellent job of it, and formulates twenty-one demands of rural planning designed to ameliorate and at last cure these evils. Since all of these demands relate to the good life, which is the concern of religion, the Christian church cannot regard any one of them as alien to its interest.

In the light of this great responsibiilty our author examines the town and country churches and finds a multitude of tiny, feeble and often highly competitive churches with little sense of direction occupying the field. A much smaller number of competent churches which clearly apprehended their opportunity and responsibility would meet the need far better. The rural church averages a trifle less than 100 members per church, and its expenditures are $13.27 per year for each member—and these figures were obtained before the present depression! No wonder that half the rural population ignores the church and remains outside its membership. "Roughly speaking," says our author, "probably 50,000 churches would render far better service than the present 160,000, and would cost no more, perhaps less . . . It is fair to suppose that, for example, one strong, active, commanding church in the local community would tap even greater resources than would four or five small, ineffective churches, provided the people of the community feel that the church really belongs to them and is indispensable to them."

This, of course, points to the necessity of federating or uniting churches on a community or larger parish basis, with competent leadership and a broad-gauge program, a process which, unhappily, proceeds with discouraging slowness. And the main obstacle manifestly resides in the sectarian spirit on the part of church constituencies and denominational officials. "I am told," says Dr. Butterfield, "that even in some areas where church federation has made some headway, the rural churches are slipping back because denominations do not 'get together at the top'; and even that officials representing denominational bodies centering in the great cities ignore the efforts at comity and 'steam-roller their programs down over the state,' thus slowing up progress in serious fashion. If we had instruments to weigh even the unconscious motives of men, it would be interesting to use them in discovering how much of denominationalism springs from the very human but not altogether lovely desire for power and prestige, both personal and institutional."

But our author is not in despair. He sees signs of promise in a growing sensitiveness on the part of the churches to the rural problem, and in the manner in which they are attempting to deal with it. The organization of rural church departments by various denominations, the work of the Federal council of churches and the Home Missions council, the summer schools for country clergymen conducted by agricultural colleges, and the interest of the American country life association in the country church, are heartening omens of a better day. There is revealed on the part of the American rural church today at least the beginning of "a grasp of fundamental needs that is encouraging."

The American rural problem, however, Dr. Butterfield points out, cannot be solved in isolation from the rural problems of the rest of the world. China and India, for example, cannot be left out of the picture. And the church, through its missionary enterprise, must guide the surging rural revolt in those countries, even as in America, toward constructive personal and social results.

This book, which comprises the Cole lecture of Vanderbilt university for 1932, is invaluable to the student of the rural church in that it makes available the results of the wide observation and the mature judgment of perhaps our most competent authority on the work of Christian institutions among the varied rural populations of our planet.

CHARLES T. HOLMAN.

Books in Brief

LASSALLE, THE POWER OF ILLUSION AND THE ILLUSION OF POWER. *By Arno Schirokauer. Translated by Eden and Cedar Paul. The Century Company,* $5.00.

Ferdinand Lassalle (1825-1864) was not really, as he has sometimes been called, the founder of the German social democratic party, but it was he whose turbulent energy made labor a fighting force in politics in the stormy years of the 'forties and 'fifties. Bernard Shaw has said that he was the cleverest man of the nineteenth century, and on that point Shaw's testimony is interesting if not conclusive. He was also seven kinds of a fool, one of which was illustrated by the fact that he met his death in a wholly unnecessary duel over a love affair. He was a German Disraeli in race, in foppishness, in genius, but a revolutionist instead of a tory. Forsaking Moses for Hegel, he passed rapidly beyond his master and developed a messianic complex in which he saw himself as the builder of a philosophical and economic new Jerusalem. To his shopkeeping father (who furnished the money for his fine clothes and amorous escapades) he wrote: "Through philosophy I have become self-comprehending reason, that is to say, God aware of himself." And on his twentieth birthday: "I am eager to write my book. It is really time to make an end of the increasing spread of ignorance and superficiality." Such egotism is a gift, but it rose to the point of frenzy: "I am Lord of the World; earth is my footstool." But if this was madness, saner men than he believed in him and followed him. Bismarck admitted him to a conference. Karl Marx records his services in the formulation and promotion of socialism. His labors for the cause of social justice make his name deserving of memory. This biography, written in a swift staccato style, paints a picture as of a figure seen by lightning flashes. There was always storm where Lassalle was. He either found or made one.

ANDREW JACKSON, THE BORDER CAPTAIN. *By Marquis James. Bobbs-Merrill Company,* $3.75.

It will not be forgotten for some time that Mr. James won a Pulitzer prize with his biography of Sam Houston, the shining merit of which was that it preserved in the telling the speed and splendor of a career as romantic as that of a D'Artagnan or a

Cyrano, and that at the same time it was a piece of conscientious historical writing based on solid research. The same admirable combination of verve and accuracy marks this study of Andrew Jackson down to the time when he entered the field of national politics and began to show serious signs of being a presidential candidate. There is plenty of dash in the narrative, but no slap-dash. An appendix containing 50 pages of meticulous documentation supplies the evidence for almost every statement. For the student, this is an important feature, for Jackson's career bristles with points about which the historians still contend. It would be too much to say that they are now all settled, but Mr. James has studied his sources with great diligence and used them with discretion, and he has painted with words a much more realistic picture of Jackson than anybody ever painted with a brush.

THE AMERICAN INDIAN AND CHRISTIAN MISSIONS. *By George W. Hinman. Fleming H. Revell Company,* $1.50.

Indian missions are a highly controversial subject. Some friends of the Indians think that they should be let alone. The author does not. Incidentally, he tells why they should not be left to go their own way religiously. His main purpose, however, is to tell what has been done and what is now being done in carrying Christianity to the American Indians. "The cultural progress of the American Indian as a whole under the influence of Christianity is probably greater than that of any other people during the last century of Christian missions." That fact should encourage further effort. The author's treatment is fair and judicious in a field where these qualities are difficult. This is, without doubt, the best general book on Indian missions.

CORRESPONDENCE

Religious Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: The Commonweal, a Catholic publication of this city, in its issue of May 12 makes answer to The Christian Century which in its issue of March 29 criticizes the pope's public condemnation of the activities of Protestant bodies in Italy and which calls upon American Catholics, in common with all groups which wish to enjoy the benefits of perfect equality, to signify their assent to some such proposition as this: "I believe in the complete legal freedom and equality of all religions in all places throughout the world."

Now I wish to say that I am a Roman Catholic myself and that along with most American Catholics I fully assent to and thoroughly believe in just such legal freedom and religious equality as does The Christian Century, and that I deplore and wholly object to the intolerant attitude of the pope and the Catholic church on this question. I have written the following letter to the Commonweal in reply to its editorial "Religious Freedom" and I request that The Christian Century print my letter of reply at the earliest possible date.

New York City. ROBERT V. COSTELLO.

[ENCLOSURE.]

EDITOR THE COMMONWEAL:

SIR: Your article Religious Freedom (issue May 12) is misleading and beside the mark, and is wrong in its parallels; and most intelligent American Catholics will agree with me in this. The Christian Century is perfectly right in criticizing the action of the pope who publicly condemns and wants to suppress the activities of Protestant bodies in Italy while at the same time the pope wants and the Catholic church demands every possible right and liberty for Catholic bodies in Protestant countries to engage in all activities for the spreading of the Catholic religion. In other words he says to Protestants: "Gentlemen, when you are in power I will avail myself of your liberties for that is your principle, but when I am in power I will deny you liberty for that is my principle."

Now in its specious attempt to justify the pope's intolerance and bigotry the Commonweal cites certain non-Christian religions which teach doctrines palpably hostile to the welfare and stability of the modern civilized state and it then asks The Christian Century if it would favor the granting of complete legal freedom to them. The Commonweal cites polygamy and the Hindoo religion of the goddess Kali, known as thuggism, and whose chief ritual consists of the strangling of human victims. In citing such impossible and unfair examples and in making such ridiculous, objectionable and uncalled for parallels, the Commonweal of course openly affronts and does injustice to the Protestant bodies by assuming that the pope and the Catholic church have the same grounds for objection to the Christian teaching of Protestant religion as all Christians have toward such non-Christian religious doctrines as polygamy and thuggism; an assumption quite offensive and wholly unwarranted. There is no fair comparison between polygamy and thuggism and the teaching of the Methodist and other Protestant bodies. The Protestant religions either in Italy or America teach and practice no doctrines which are hostile or destructive to the stability, welfare, soundness and happiness of the modern state. Any comparison between the social and political conditions existing in Catholic and Protestant countries affords no justification whatsoever for any such discrimination against the natural liberties and legal rights of Protestants, and legal by the very laws of Italy and other Catholic countries, which discrimination the Catholic church wrongfully practices and approves of.

If a point were to be made, rather is it the other way around, for undeniably it is exactly in Protestant countries that the greatest amount of liberty, enlightenment, prosperity and good government exists today. Confusing Protestant teachings with polygamy and thuggism is certainly a poor argument for the Commonweal to make and a poor excuse for denying to Protestants rights which the Catholic church demands for herself. Though a Roman Catholic myself I am also an American and I know that most American Catholics agree with me in this.

ROBERT V. COSTELLO.

The Laymen's Report at the General Assembly

EDITOR THE CHRISTIAN CENTURY:

SIR: As a commissioner to the recent general assembly of the Presbyterian church, U.S.A., and as a member of the standing committee on foreign missions, I wish to protest the statement of your correspondent, Robert Leonard Tucker, in the issue of June 7, that "It is significant, however, to observe that in all this consideration of the matters pertaining to foreign missions nothing was said about the one epoch-making volume which has been issued in this field, i. e., 'Rethinking Missions.'"

Our committee, which numbered among its members Dr. Charles Phillips Emerson, a member of the commission under which the missions inquiry was conducted, gave serious consideration to that volume. Our report, which was adopted by the general assembly, was as follows:

"The general assembly recognizes the profound interest in the foreign missions enterprise which is evidenced in the painstaking and far-reaching enquiry, the results of which are stated in the volume entitled 'Rethinking Missions.' The practical suggestions incorporated in that volume have been considered by the board of foreign missions. The general assembly is content to leave the application of these suggestions with the board. The assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in es-

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sential agreement with the doctrinal position of the church. The assembly cannot see its way clear to approve a complete centralized administration of Protestant foreign mission work."

This report was printed and placed in the hands of all commissioners and visitors at the time it was presented, and moreover this particular paragraph was read to the assembly by the chairman, Dr. Herbert Booth Smith.

I wish also to protest Mr. Tucker's statement that after the report on foreign missions had been adopted Dr. Speer spoke a "brutal word" concerning Mrs. Pearl Buck. Dr. Speer is not that kind of man. I am unable to quote verbatim from Dr. Speer's address, but my impression is that Mr. Tucker is as far astray at this point as he is in his first statement to which I have referred.

Austin Presbyterian Church, Chicago. WALTER HENRY NUGENT.

Win the Church Strike!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have not been able to get away from the frank and suggestive article in The Christian Century for May 31 by Emory Nash, "I Am on a Church Strike." He paints a desolate but true picture of things as they are in many country places, towns and even cities. His closing paragraph, however, is my reason for writing. He asks: "Is there any other course for me? What is it? A lot of my friends and neighbors would also like to know."

Following Mr. Nash's example of perfect frankness, I will say I am a minister whose service has covered the 33 years of the century and I have not lost the glow in spite of the fact that I regard much of my ministry wasted on church situations fully crystalized as sub-Christian, so set as not to be changeable. But for the self-satisfaction of small groups of saints in small institutions, struggling with small undertakings in small conventional ways, all that I have been able to accomplish in 30 years could have been achieved in ten. An organized laymen's strike in several situations would have increased the effectiveness of my ministry threefold, provided only the strike were general and settlement effected in Christian spirit and fashion.

The only church strike which I have actually seen was a merchants' and businessmen's strike in a town in Montana. There were six or seven churches in the town, all such as Mr. Nash describes, and all appealing to the merchants for help. The merchants and businessmen got together and struck against supporting any of them. They stipulated that if and when these churches would get together in one, project a townwide program and unite on a capable ministry, the merchants would not only cooperate but would assume the initiative in providing support for the church. The churches finally met the terms, the strike was called off and a happy and successful church carried on in a large way.

I suggest to Mr. Nash that his strike be organized and parleys with the churches entered upon in some such manner as in this Montana case. I suggest the following terms:

First, a transitional period—

1. Providing for the closing of all the churches and for all worshiping together—a town church, with a community school.

2. Hold enough of the constituent church organizations together to support missions and benevolences, all working together for one fund to be divided among the boards of the respective churches in proportion to amounts contributed by the respective churches when they came together. Sunday school helps and mission study books now prepared and published jointly will lend help to a united canvass. It may be all handled by a skeleton organization.

3. Receive new members in the community church or, during this transitional period, in the church of the candidate's choice within the constituent churches of the federation.

4. Call a minister whose spirit and outlook is in full accord.

5. Pledge cooperation in work and service in the common cause of the one town church and with an eye single to the kingdom of Christ. In great patience cultivate mutual respect, friendliness and appreciation. Let the major effort be with and for the young. In kindness but firmness stand together in ignoring and eliminating the few sectarian diehards who cannot be happily converted. Dead folks never change.

6. Guard against denominational secretaries, superintendents and other interested denominational officials.

Second, after the preliminary period, when the town church has won its way into the hearts of the people, claim and see to it that the church acquire by inheritance all denominational properties. They were presumably built by the community and for the community and where titles are held by denominations they should be surrendered to the community. Where previous grants from denominational boards cannot be converted, settlement can usually be made by sale of the property. All properties should be used toward an adequate community plant designed for a united Christian work and program.

If the church strike is in the spirit of Christ, and sufficiently formidable, it can be settled in some such way as I have suggested to the great advantage of the strikers and infinite relief to the tenacious groups who have patiently if doggedly carried on, as best they knew, against impossible odds.

A people who mean business, with a courageous leader, wise and patient and determined, can win a church strike such as Mr. Emory Nash describes. Moreover, it must be done in thousands of smaller and larger communities if the church is to win back its usefulness and to take its rightful place of leadership in the kingdom, all issues of which converge in the community—in every community—and extend, in interlocking fashion, to the farthest bounds of human habitation. May the church strike win!

First Congregational Church, San Antonio, Texas. HIRAM B. HARRISON.

Offenses; Not Trespasses

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed is a clipping from your journal referring to standardizing the "trespass" phrase in the Lord's prayer. By all means, no! It is too clumsy, and is not our American expression at all. Just as "debts" reminds us of money, so "trespasses" force one to thinking of property, "no hunting," "no fishing." Let us get at the real meaning. I have tried out, "Forgive us our offenses as we forgive our offenders," with very good response. Some youth have said, "Why don't we use this all the time?"

It surely is doubtful whether any phrase will be standardized, or ought to be.

First Congregational church, Muscatine, Ia. R. W. MERRIFIELD.

Unconstitutional Conventions

EDITOR THE CHRISTIAN CENTURY:

SIR: The precipitate haste with which the repeal of the 18th amendment issue is being rushed through the various states should give thoughtful citizens a considerable degree of alarm. It is generally wise to make haste slowly. Another serious phase of this movement is that nearly all the conventions so far called in the several states are in danger of being declared unconstitutional on two grounds: (1) Such conventions are not bona fide deliberative bodies, and (2) the political subdivisions of the state are denied the right of proportional representation.

The supreme court of Maine recently handed down a *unanimous* decision through Chief Justice Pattangall on this very issue, in which the court said (in part):

"The members of a convention such as is contemplated by Article V of the constitution of the United States are representatives of the people, chosen by the duly qualified electors to perform a legislative duty. The principal distinction between a convention and a legislature is that the former is called for a specific purpose, the latter for general purposes. Although a

convention is summoned by the legislature, it derives its power from the sovereign people. It has, accordingly, been the practice to have as delegates those fairly representing the political subdivisions of the state. The continental congress summoned the different colonies "to call a full and free representation of the people" for the purpose of organizing their governments. This demand was answered by the summoning in every colony of delegates fairly apportioned according to population and location. The federal constitution was ratified by conventions called by the legislatures of the several states and organized in a similar manner. . . . It is evident, therefore, that in every constitutional convention of which we have knowledge, delegates have been chosen, not at large, but from the various localities within the state. By this method the requirement has been met that the members of the body selected to make modifications in the fundamental law should fairly represent the people whom they serve.

In view of the foregoing, we do not deem it permissible for the state, under the terms of Article V of the federal constitution, to organize a convention wherein the delegates entitled to participate are elected at large."

If this is appealed to the supreme court of the United States it will almost certainly be sustained, and that will invalidate most of the conventions held or provided for. Ours is a *representative* democracy, and the plan being generally followed is out of harmony with the genius of our government. Our temperance leaders have no desire to dodge the issue before us on the liquor question. But we face in this matter a more fundamental question of the constitutional security of our nation. Consequently there should be a prompt appeal of this question to the supreme court of the United States, and all good citizens should welcome an early decision of this highly important matter.

St. George, S. C. ALBERT D. BETTS.

Friendly Acomas

EDITOR THE CHRISTIAN CENTURY:

SIR: I find that my review of "Flaming Arrow's People" in your issue of February 22 has given some readers the impression that all Acoma Indians are reserved and even hostile.

Returning from the west last month, Mrs. Fenton and I stopped twice at Acomita to purchase small pieces of pottery. We met only women and children, but more cordial and courteous people cannot be imagined, both in their offers of goods for sale and their answers to our questions. Apparently only the older people resent the presence of tourists, and that in the pueblo of Acoma itself. There, the visitor will avoid embarrassment and possible discourtesy if he will employ a guide—and he will also learn much about the people in whose home he is a self-bidden guest.

On the road to Acoma we were stalled in loose sand. Five Laguna men risked similar inconvenience to help us out, and another offered me a tamale in case we had no lunch. They owed us nothing but military and official injustices; we are indebted to them for one of those warm, if brief, acquaintances that help make travel worth while.

West Liberty, Iowa. CARROLL LANE FENTON.

Yes, Where *Are* You?

EDITOR THE CHRISTIAN CENTURY:

SIR: You say Adolph Hitler is alias "666" according to Rev. 13:18. My dear brother, you are wrong on this. This refers to the pope of Rome, *vicarius filii dei.* V for 5; i for 1; c for 100; i for 1; u for 5; i for 1; l for 50; i for 1; i for 1; d for 500 i for 1 total, 666. Read with me Rev. 13:18; 2 Thess. 2: 3, 4; Matt. 24:4; Eph. 5:6; 1 Tim. 4:1-4; 1 John 2:18; Rev. 13:11-15; Isa. 13:11; Isa. 14:13; Dan. 11:36, 37. Now my dear brother, I have the words of God on my side. Where are you?

Los Angeles, Calif. I. B. LECLAIRE.

The Question Box

Is it true that the Bible presents a panorama of future events, and points out individuals and incidents which are to occur hundreds of years later than the times of the writers? If so, will you give illustrations of this fact? W. F. G., Dayton, Ohio.

THE apocalyptists of the Bible are not to be confounded with the prophets, who were essentially preachers, like Amos and Isaiah. They dealt with current crises in the life of the nation or the church. They were usually compelled to resort to cryptic language, figures of speech and symbols, because the themes with which they dealt were political in character, and related to the governments and rulers of the age. They were in opposition to the prevailing administration. They could not speak out, as could the earlier messengers of God, without incurring the penalties of treason. Therefore they were obliged to conceal their meaning from the Gentiles behind a veil of occult language.

The best illustrations of this method are found in the books of Daniel and Revelation. Neither of them is prophecy in the true sense. Yet both employ the device of "prediction" to make their theses more telling. That device consisted largely in the recital of past and current events in the form of an ancient "prophecy," put into the mouth of a worthy of the past, and telling enough of recent events to make plausible the message regarding the present and the immediate future. The only element of true prediction in the work of the apocalyptists was the promise of immediate or impending deliverance from present afflictions, and this always in terms of figurative character.

In the case of Daniel, the difficulty lay in the persecution of the Jews under Antiochus Epiphanes in the second century B. C. In his effort to encourage his people to stand firm against oppression, the unknown author puts into the mouth of an ancient prophet, Daniel, a recital of the events which have transpired since his time, in the form of prediction, covering the four world powers of Babylon, Medea, Persia, and Greece or Macedon. It is in the time of the latter kingdom that deliverance shall come to the holy people, and the "son of man," i. e., the Jewish nation, shall come to world dominion. There is no reference to the Roman empire or to Jesus in this book. It deals wholly with the current problem of Jewish survival in the days of the Syrian persecution. Its references are constant to Antiochus, sometimes under the figure of Nebuchadnezzar, and sometimes under the imagery of the "little horn."

The problem of the book of Revelation was the persecution of the Christians in the Roman empire in the times of Nero and Domitian. The empire that was friendly and protective in the days of Paul had become the great persecutor. The destruction of Rome and the triumph of the Christian community is the constant theme. The book makes the same use of symbolic creatures, figures, colors, and forms of speech found in the earlier apocalypse. The monsters that are desolating the church are the Roman empire, the emperor, and the pagan priesthood. These are soon to perish, with all other enemies of the saints.

Naturally, books so full of figures and imagery have lent themselves to every form of imaginative interpretation. Whenever in the history of the church some notable enemy of the faith has arisen, he has been at once discovered to be the "little Horn" of Daniel or "the beast, whose number was 666." Jewish rabbis, in the middle ages loved to play with this cabalistic treatment of scripture, in which letters, words and numbers had a mystic meaning. Fortunately for this fantastic variety of interpretation, almost any name or title in the long history of the centuries could be made to fit this number, from the times of "Neron Kaisar," or "Latainus," probably the original significance of the number, down through Mohamet, Saladin, the pope (any one of a dozen of them), and Napoleon, to the kaiser and even Herr Hitler!

Books so treated become the happy hunting-ground of every vagary, and thus obscured lend themselves to any and every crude exploitation. Sound biblical study has long since laid aside these imaginary explanations of the text, and has learned to look for the genuine historic facts and conditions out of which the documents arose. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Rabbi Denounces Sweat Shoppers

Employers and Buyers Held Guilty of Taking Blood Money—World Tour for Evangelist

(Correspondence from Kansas City)

KANSAS CITY, June 5.—Not satisfied to obtain his information at second-hand, Rabbi Samuel S. Mayerberg of this city personally investigated some of Kansas City's sweatshops. Later, asserting that the problem of sweatshops was fundamentally a problem of religion, in an address to his congregation B'nai Jehudah, Rabbi Mayerberg bitterly indicted sweatshop owners. He indicated that while 75 per cent of the owners of Kansas City garment factories have maintained high standards—their workers being content and housed in wholesome surroundings—there are others whose greed has made virtual slaves of the workers.

"I visited a place this week which was Jewish owned," he said. "That owner is not a member of this congregation, but if he were here tonight I would tell him as I am telling you. His income from that shop is blood money.... You who buy goods help to maintain such places. Every time you buy a garment and are not willing to pay a fair price for it, you have helped such owners. Think of that when you see those garments and do not be proud of the bargain you are getting."

* * *

Minister Resigns Pulpit

Rev. Traverce Harrison, pastor of the First Christian church, recently submitted his resignation to the board of elders to take effect immediately. Mr. Harrison's term of office has been a spectacular five year battle in which he wrested the leadership away from the very elders who had signed his call to Kansas City. Mr. Harrison gave as the reason for his resignation the prolonged illness of his wife. He plans to leave Kansas City but did not indicate where he would go.

* * *

Youth Forum Finds Friend

The Kansas City Youth forum which has been for three years the full time charge of Rev. Earl Blackman has recently discovered a very valued friend in Mr. George Goldman, Kansas City business man who has arranged a special Kansas City Youth forum review. The purpose of this benefit performance is to secure funds necessary to keep the forum in existence and to acquaint the public with its work. The forum is the gathering place for young men and women in their early twenties. The purposes of the forum are idealistic and in so far as many lives have been saved and youthful problems solved in an intelligent way by the leadership, the results are practical. There is also educational work. Classes in Spanish, German, French, literature and general knowledge are conducted by teachers who give their time to the service. Fifteen per cent of the young people are college graduates, 48 per cent are former college students, and 40 per cent are unemployed. Thirty per cent are from broken homes.

* * *

Kansas Evangelist Plans World Tour

Rev. Jesse Kellems, international evangelist, recently secured passports for himself and his evangelistic party in preparation for a world tour. He plans to sail from San Francisco on July 5. Most of his time will be spent in writing. He will divide the remainder between big game hunting and visiting various missionaries of the Disciples of Christ. He plans also to hold evangelistic meetings in Wellington, N. Z., and Melbourne, Australia.

* * *

Kansan and Former Kansan Receive Honorary Degrees

The honorary degree of doctor of letters was recently conferred upon Rev. Joseph Myers, associate pastor of the Community church by Culver-Stockton college, Canton, Mo. This degree was in recognition of Mr. Myers' work in editing the Christian, a liberal religious journal published at the Community church by Dr. Burris A. Jenkins.

Rev. Ralph C. McAfee, former executive secretary of the Kansas City council of churches, was honored recently by Park college, Parksville, Mo., with the degree of doctor of divinity. Mr. McAfee left Kansas City about five years ago to become executive secretary of the Detroit council of churches.

* * *

New Sterling College Head

Dr. H. A. Kelsey of Muskingum college, New Concord, Ohio, was recently proffered the presidency of Sterling college, Newton, Kans., to succeed Dr. H. T. Campbell, who resigned.

* * *

Hear Two Chicago Professors

Dr. Henry Nelson Wieman, professor of the philosophy of religion in the University of Chicago divinity school, addressed the Y.W.C.A. of this city on "Religion and the Present Social Crisis."

Dr. Wilhelm Pauck of the Chicago theological seminary recently addressed the graduates of Kansas State college urging them to accept the responsibility of and to dedicate themselves to the building of the civilization of the future. "I do not hesitate to say," he declared, "that nothing can be so discouraging as unemployment, but I also believe that in the case of young men at least there exists the opportunity of planning the improvement of society."

IVAN G. GRIMSHAW.

Place Jobless as Farm Laborers

Unemployed Organization, Led by Pastor, Finds Work for Hundreds—Music on the Minnesota Air

(Correspondence from Minnesota)

VIRGINIA, MINN., June 2.—The St. Paul Organized Unemployed, Rev. J. W. Metcalf, director, has been conducting a campaign to get idle hands to work. It has placed hundreds of young men on farms where they receive $10 per month, plus board and room. Many will stay a full year, it is reported. Mr. Metcalf has more recently started a campaign to place 1000 married couples on the farm. He has a list of many experienced farm people who live in the city and are unemployed. Many of these are glad to live on the farm, working for $20 per month plus board and room. He is seeking the cooperation of rural pastors and adult Bible class teachers in this work.

* * *

Old History Recalled

The statewide observance on May 11 of the 75th anniversary of the admission of Minnesota into statehood has brought out some interesting facts concerning early history. In 1846 this area was a part of Wisconsin, but the public-spirited residents in the few scattered villages along the Mississippi and St. Croix rivers thought it was too far to go to Madison on matters of law and order. They asked for recognition as a territory with these two rivers as the eastern boundary. In conventions, these settlers adopted the name Minnesota, from the Indian description of the area taken from the reflection of the clouds in its lakes. They called it "land of cloudy water." Other names suggested were "Itasca," and "Chippewa," but by congressional action the name which it now bears was affixed to the territory two years later.

When application for statehood was made a few years later the slavery question was a burning national issue, and the application was followed by a discussion of slavery. Should Minnesota be a slave or a free state? Though the slavery advocates in congress refused to submit until Kansas had been admitted on a slavery basis, they voted overwhelmingly for the admission of Minnesota as a free state, the law going into effect by the approval of President Buchanan on May 11, 1858.

* * *

Choirmasters' Club

Minneapolis has an association of church choir directors, called "The Choirmasters' Club." It includes all Protestant denominations, Roman Catholics and Jews. Regu-

lar meetings are held with programs rendered that are of interest and profit. Some weeks ago the members invited the ministers of their respective churches to meet with them at Westminster Presbyterian church, at which time Mr. Rupert Sircom, organist and director of Westminster choir, spoke on "Hymnology."

* * *

E. Stanley Jones Touring State

Dr. E. Stanley Jones spoke last night at First Methodist church in Duluth, and before this is printed, he will have completed his itinerary in the state of Minnesota. In St. Paul and Minneapolis he is appearing in the great city auditoriums. Great crowds attend these addresses, and as people listen to him, they understand something of the power and the appeal of his ministry in the east. His sane, discriminating, yet passionate presentation of Christ as the way of life warms cold hearts and strengthens men's faith. He says that the assaults about the Round Table by the adherents of other faiths have left scars on his faith, but that under the scars there are no doubts. The challenge of his radiant faith and the challenge of the east as presented by him must surely stir the conscience of the church in the sections through which he travels and speaks.

* * *

Music Convention in Minneapolis

As host to the National federation of music clubs meeting in the city for its biennial convention and festival of music, Minneapolis was the music capital of the world for one week, May 21 to 28. Mrs. Elmer James Ottaway, president of the federation, stressed the place of music in these words: "The greatest problem which confronts us is to develop a civilization which will not degenerate under the greater leisure which will become permanent with imperative division of employment and income. Music assumes a role of tremendous importance which, if denied at this critical moment by unintelligent cuts in appropriations for education, will deprive future citizens of that thing which they will need most and will never have if education denies it to them." "We are too young to have a real American school of music, but it is certainly in the making," according to Mrs. Beryl Fox Bacher, assistant dean of women at the University of Michigan. Who knows when a Bach or a Handel or a Beethoven will arise out of American life? It is to be hoped that the jazz age has not gone higher than our feet.

EDWARD W. STODGHILL

Congregational Week at the Isles of Shoals

The Congregationalists will hold their 18th summer conference at the Isles of Shoals July 29-August 12. The general theme for discussion will be "Christianity and Culture." During the first week Gaius Glenn Atkins will serve as chaplain and lecturer, and will conduct a retreat for ministers; the second week Supt. R. G. Armstrong of New Hampshire, Russell J. Clinchy and others will lead. The secretary of the conference is Rev. Charles E. Dunn, 23 Sunderland Avenue, Rutherford, N. J.

India Prays for Gandhi's Health

Fast Develops Into a National Vigil—Rumblings in Islamic World Tell of Coming Storms in Asia

(Correspondence from India)

NAGPUR, May 20.—Today is the twelfth day of Mr. Gandhi's fast. From the reports of the doctors who watch him and the friends who nurse him we gather that he is keeping remarkably well, though naturally he is very weak. Dr. Ansari of Delhi, his intimate Muslim friend and associate in congress work, is in constant attendance on him, and is confident that Mr. Gandhi will come out of the fast with flying colors. The mahatma has been greatly cheered by the presence of Mrs. Gandhi by his side. She was released from prison only a few days ago. He takes only water with salt. Detailed reports about his state of health are issued daily by the doctors who attend on him and these reports published in the newspapers are read eagerly all over the country. In many places people come together daily for prayer and many also fast.

Here is a part of the letter which Mr. Gandhi wrote to Miraben (his English disciple, Miss Slade, now in prison) a short while before the commencement of the fast: "I want you to feel with me that the fast is a gift greater than God has ever made to me. That I approach it with fear and trembling is a sign of my weak faith. But this time there is in me a joy that I have not known before. I want you to share this joy with me."

* * *

Mr. Gandhi's Release

The day on which Mr. Gandhi was released he issued a statement advising the president of the national congress to suspend the civil disobedience movement for a period of a month or six weeks, and appealing to the government in turn to release the political prisoners. Mr. Aney, the acting president of the congress, accordingly announced the suspension of civil disobedience. But the government of India refused to take advantage of this gesture of friendship and issued a communique declaring that "there is no intention of negotiating with the congress for a withdrawal of the civil disobedience movement or of releasing the leaders of that with a view to arrive at any settlement with them in regard to these unlawful activities." Referring to the haste shown by the government of India in this matter, Mr. V. S. Sastri, the one Indian held in high esteem by British politicians of all shades of opinion, described it as "the last effort of reactionaries to maintain traditional officialdom." There is widespread disappointment that government here lost a great opportunity of establishing peace with the congress.

* * *

Light on the Revolt In Turkestan

Sir Muhammad Iqbal of Lahore, who is a distinguished Persian poet and pan-Islamist and in close touch with happenings in the Moslem world, in a recent press interview gave some interesting facts about the revolution in Chinese Turkestan of which we get but scanty news. He said: "As an Asiatic and Muslim I am deeply interested in happenings in central Asia, and the new political problems which these happenings are likely to create. Turkestan is a vast country at present divided into three parts, Russian, Afghan and Chinese. As far back as 1914, there was a great deal of discontent in Chinese Turkestan. The Chinese government made an attempt to impose the Chinese language on the Muslims, who made a serious protest against this as well as against the appointment of Chinese magistrates in their country. Matters, however, did not come to a head then. The present revolution began in 1930. The leader of the revolutionaries was a young Muslim of 17 years named Ma Chong Yng. Mr. W. Petro, of the Citroen-Hypin-Haardt expedition, who lectured to the Central Asian society in 1932 on the 'Muhammedan Rebellion in Sinkiang,' tells us something of the great military feats of this young Turk. Whether the same Ma is leading the revolution at its present stage I cannot say, but his career, which according to a British writer may well be made the subject of a modern Odyssey, discloses one important fact, that the home of Chengez Taimur and Baber has not ceased to produce military geniuses of a high order."

* * *

A Result of Pan-Turanism?

Asked if the movement was a religious one or due to racial animosity, Sir Muhammad said: "I do not think that the cause of this revolution is religious fanaticism, though in a movement like this all sorts of human sentiments are likely to be exploited by leaders. The causes, I believe, are mainly economic. Further, there is no doubt that the world today is thinking in terms of race, an attitude of mind which I consider to be the greatest blot on modern civilization. The Turkestan revolution may be a phase of pan-Turanism. If it is not so, it may develop into a Turanian movement. In case it does, very serious political problems are likely to arise for Russia and Afghanistan. Russian Turkestan is already seething with discontent owing to religious persecution and owing to the fact that the Russian government has transformed that country into a huge cotton farm and created a serious food problem for it. So far as Afghanistan is concerned, the people of Asia may rely on the farsighted idealism of King Nadirshah."

* * *

Islam, the Remedy for the Race Problem?

Sir Muhammad Iqbal, in developing this idea, said: "I apprehend that the birth of a race problem in Asia will lead to most disastrous results. The main object of Islam was to solve this very race problem, and if modern Asia wishes to avoid the fate of Europe there is no remedy but to assimilate the ideals of Islam and to think not in terms of race, but in terms of mankind. I am not alone in this apprehension. The other day the well-known monthly of Afghanistan, Kabul, published an article

from the pen of Dr. Afshaar of Persia calling upon Afghanistan, which according to him forms part of what he calls the greater Persia, to join hands with Persia in order to meet the growing menace of Turanism." Such high claims for Islam and this call "to think not in terms of race but in terms of mankind" will not carry much conviction in India, at any rate, as Sir Iqbal is known in this country as the zealous advocate of a policy by which the provinces of India where the Muslims predominate, namely, the Punjab, the North West Frontier, Sindh, Baluchistan and Bengal, should be consolidated into a Muslim territory under British rule. Such a Muslim territory being contiguous to independent Muslim states like Afghanistan and Persia, the Hindus naturally look upon his proposals with considerable misgivings. Pan-Islam has yet to demonstrate its capacity "to think not in terms of race but in terms of humanity." It thinks only in terms of Islam and of the races which have embraced Islam.

P. O. PHILIP.

Bishop Lawrence, at 83, Says "Heed Radicals"

On May 30, Bishop William Lawrence celebrated his 83d birthday in Boston. The forward looking spirit of the bishop is indicated in a recent address in which he said: "While standing upon our economic fabric, let us keep our minds open, listen to reformers, heed radicals and, with wide experience, good judgment and high-minded advisors, move on. Stubborn repression breeds revolt and revolution. A wise balancing of history, present standards, and wide experience, with a forward look and restrained idealism, bring in a better day."

University Honors a Christian Century Mother

The alumnae of Indiana university at their annual breakfast this year honored Mrs. Thomas J. Clark, 81 years of age, who this year celebrated the 60th anniversary of her graduation from the university. Mrs. Clark is the mother of Thomas Curtis Clark, of The Christian Century. Five years ago she re-enrolled as a student and followed courses in literature for nearly a year. She has maintained an interest in university life as actively as if she were an undergraduate. Her five children and their families, all likewise graduates of the university, were among the five hundred who participated in the breakfast. Mrs. Clark has lived in Bloomington for many years, her husband having been for fourteen years pastor of the First Christian church there, where his memory is gratefully cherished to this day.

Silver Bay Conference on Foreign Missions

A one week summer conference on "Seven great affirmations concerning foreign mission in contrast with the recent laymen's report on missions" will be held by the "Association for the Reemphasis of New Testament Missions" at Silver Bay, N. Y., July 8-14. Among the speakers will be Miss Katherine Mayo, author of "Mother India," Rev. A. Z. Conrad of Boston, Mrs. Henry W. Peabody and others. Rev. Will R. Houghton of New York is chairman of the committee directing the conference.

Attack Religion In Soviet Film

New York Communists Take Up Russian Campaign—Workless Artists Touch Up Church Interiors

(Correspondence from New York)

NEW YORK, June 10.—This semi-personal note comes from some of our communist friends: "Religion has been assailed in the films at last. For years the cinema—that scientific and powerful propaganda weapon of reaction—has been unsheathed by the forces of science in an attack on the church, and the assault has been made in a fashion religion hates most. The weapon of ridicule has been used—the most effective way to attack organized superstition." And then we are informed that a film made in the soviet union which has been vainly trying to get licensed has come into the possession of one of the communist groups who will show it at a private showing at the Irving Plaza on 15th street. eW are invited to beg, borrow or steal the necessary fifty cents to see this new smashing hit.

Of course one can understand the communist hatred for religion after the record of the church in Russia, but one wonders at the American communists' stupidity in thinking that they must offend the religious sensibilities of Americans in order to convert them to communism. Capitalism is safe for some time yet unless a more American attack is made upon it. The showing of this film, however, adds point to statements made before the recent meeting of the Universal Christian council here in the city when Dr. Lodygensky of Geneva, Switzerland, presented evidence of the growing menace of the official militant, atheistic propaganda which he pointed out was being carried on in this city and Philadelphia.

* * *

Idle Artists Working In Churches

The Emergency work bureau reports that more than forty artists who have been deeply affected by the economic conditions have been put to work redecorating churches. Material for this work is being supplied by the churches in which they are working and the Emergency work bureau pays for the labor. In some churches not only are the walls being frescoed but the windows also are undergoing treatment. In addition to the artists put at work there are helpers who are also on the payroll of the E.W.B.

* * *

Fellowship of Socialist Christians

The Fellowship of Socialist Christians organized a little over a year ago is planning a two-day retreat next Sept. 11 and 12 "to gain new insights as socialist Christians and finally determine the future of the Fellowship of Socialist Christians." This organization has an office at 52 Vanderbilt avenue and inquiries concerning it may be addressed there to Francis Henson. Among the listed objectives of this group are the implementing of prophetic Christianity with Marxism and the supporting of such parties "as embody the purposes of revolutionary socialism." This fellowship is hoping to build up disciplined groups who will use their positions "to accelerate the disintegration of bourgeois society" and who will prepare themselves "to render some functional service in the socialized order if it comes in their lifetime."

* * *

St. Mark's Church In Court

The long controversy in St. Mark's-in-the-Bouwerie which seemed to be temporarily settled when Dr. Guthrie secured such complete control over the election as to oust his vestry has now been brought into court. There are many charges and counter-charges and it is most difficult for an outsider to pass judgment. However, any loyal churchman must have pangs of regret when a church row is so bitter that it must be taken into the civil courts.

* * *

F.O.R. to Experiment with Workers' Church

The Fellowship of Reconciliation, well known pacifist organization, has engaged the Rev. Charles C. Webber of Union theological seminary for this summer with the hope that Mr. Webber and others may be able to organize a workers' church some place here in the metropolitan area. Surveys are being made to determine what particular locality is the most promising. It is the hope that this workers' church may be developed successfully so that in it the ideals and principles of the fellowship may be set forth.

* * *

Young Men's Forum

"The Young Men's Forum" under the auspices of the Young Men's board of trade, which is a division of the New York board of trade, has scheduled a most attractive program for its meeting today. James Roosevelt is to discuss "The Young Man and Politics" and Alfred M. Bingham, son of Senator Bingham, and increasingly well known for his own editorship of Common Sense, is to talk on "The Young Man and Radicalism." The announced purpose of this forum is "to stimulate interest and discussion on the vital problems that confront the nation and encourage young men to participate in civic and governmental affairs."

* * *

The L.I.D. Conference

The annual conference of the League for Industrial Democracy is scheduled for Camp Tamiment at Forest Park, Pa. from June 22 to 25. The subject this year will be "A New Constitution for America" and it is expected that the addresses will be published in book form as they have been in past years.

EDMUND B. CHAFFEE.

Dr. Haldeman Reelected Pastor at 89

Rev. Isaac M. Haldeman has recently been reelected to the pastorate of First Baptist church, New York city—his 49th year in that pulpit. He is now 89 years of age.

Beer Sales in Southeast Small

Unemployment and Unrest in Many Cities—Presbyterians at Montreal —Cuba's Story Depresses

(Correspondence from the Southeast)

TAMPA, June 3.—As this letter is written I am traveling through the heart of the southeast enroute to Tampa from Washington where I have been attending the sessions of Southern and Northern Baptist conventions. The joint meeting of the Baptists from both sides of the imaginary line, last Tuesday, was a powerful demonstration of fraternalism and good will in a household of faith torn in the past by dissension and theological disputations.

I have been interested in the response through North Carolina and South Carolina to the question, "How is beer selling?" The burden of the replies is to the effect that most of the beer dispensers seem to have been stung. In North Carolina, where the total license for beer sale is $65.00, a large proportion of the dispensers are wishing they had not taken the license because the sales will not justify the expense. Beer doesn't seem to sell as the advocates of 3.2 per cent contended, at least here in the southeast.

* * *

International Relations Courses at Duke

Duke university, Durham, N. C., offers a 12-day course in international relations for ministers, teachers, members of relations committees, service clubs and women's clubs. The program extends from June 12 through June 24. The American Friends service committee and Duke university are sponsoring the course. Among the noted thinkers who will be heard are Bishop Hughes, Bishop Paul Kern of Shanghai, Prof. Douglas Clyde MacIntosh, Dr. Robert A. Millikan, and Kirby Page. The conference will give thorough attention to post-war political and social developments in Europe, Asia and America and will address itself to the task of creating stronger relations between the nations for peace and fraternal trade.

* * *

Study Town and Country Problems

The University of Florida is offering a short course in town and country leadership June 5-10. Dr. John J. Tigert, president, announces a program of group conferences, classes and general lectures on the problems of the small town and country communities. Race problems, recreational programs, the evolution and history of the community, health, religious welfare and good citizenship are among the topics to be treated in addresses and lectures.

* * *

Southern Presbyterians' General Assembly

The 73rd general assembly of the Presbyterian church, south, was held this year at Montreat, N. C. Rev. Ernest Thompson, of Charleston, W. Va., is the new moderator, succeeding Rev. William Crowe, of St. Louis. The Presbyterians shunned heresy trials memorialized by certain factions in the church and proceeded with a firm hand to deal with the business of declining church revenue and budget deficits. Sharp drops in mission funds and institutional support place a large problem in the hands of the assembly. Dr. Crowe declared that the church is turning away from the greatest opportunity of the ages.

* * *

The Sad Plight Of Cuba

Cuba continues to present a sad picture to her American neighbors. President Machado's armed forces are now engaged in an attempt to crush rebellion in Santa Clara and Camaguey provinces. The bloodshed and wanton cruelty that characterize the crazed president's policy in the island are almost beyond belief. The cry that fired Americans to warfare against Spain, "Cuba must be free," is still an unanswered cry so far as domestic harmony and justice in the island are concerned. Tampa, which has a Cuban population of many thousands, has felt keen repercussions from the tragic affairs of Cuba. The churches have prayed for peace in the republic, and American sympathy is generally expressed for the liberal Cubans.

ADIEL J. MONCRIEF, JR.

Seamen's Friend Society in Notable Service

An indication of the aid given to seamen in many parts of the world during the past year is shown in the 105th annual report of the American Seamen's Friend society, New York. More than 80,000 free meals and 70,000 free beds were provided. At three of the affiliated stations, 75,000 seamen were ministered to.

Oppose Racetrack Gambling Reform

Churches of Washington State in Fight —Seattle Relief Board Criticized— Baptists Score Military Training

(Correspondence from the Northwest)

SEATTLE, June 5.—The racetrack gambling referendum, which is being promoted by the churches and the grange of the state of Washington, is meeting with vicious opposition. The underworld fights for this form of legalized gambling which would give a monopoly to the pari-mutuel system controlled by an Australian syndicate. It is said that a number of leading gamblers are working against the racetrack gambling bill since the enforcement of the gambling law would make it a felony to place wagers by any method other than the single one which would be authorized by the legislature. Thirty thousand signatures will be required to hold the law in abeyance until a vote may be taken at the regular election in 1934. Racetrack gambling people are using the newspapers and the radio.

* * *

Baptists Against Military Training of Youth

The Baptist state convention which held its annual session last month in the city of Spokane made the headlines of the newspapers of the Northwest by virtue of the adoption of the following resolutions dealing with world peace:

"We reaffirm our faith in the cardinal Baptist principle of freedom of conscience, a principle for which our spiritual ancestors paid a great price. In the spirit of those who suffered that we might have that freedom,

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we protest rulings of school boards, of regents, and of government officials which by compelling youth to take military training against their Christian convictions thereby violate this great principle. . . . Be it further resolved that, in a day when the world is endeavoring to break its age-old habit of the slaughter of its youth in war, we commend to our members everywhere the most careful study of issues now before us as they affect the question of a Christian attitude toward war and peace and the establishment of brotherhood between the families of the earth."

* * *

Protest Methods of Welfare Board

The churches, parent-teacher associations, central labor council and luncheon clubs have been petitioned by the Unemployed Citizens' league of Seattle to request Mayor John F. Dore to call a citywide mass meeting in order that the unemployed citizens may state their objections to the King county welfare board. This welfare board is the general administrative organization dealing with relief work in the city of Seattle and the county in which Seattle is located. The Unemployed Citizens' league states that 100,000 people now receive relief by reason of unemployment and that additional thousands not receiving relief are inadequately provided for. Newspapers and the chamber of commerce state that business conditions have perceptibly improved. A front page newspaper story recently announced that "Hooverville," which is Seattle's shantytown, was being depopulated because the men were fighting work. The Unemployed Citizens' league states that "Hooverville" is growing in population and ten new shacks were erected in May. They state that there are more unemployed men in these shacks than at any time in the past twelve months.

* * *

Theological Conference Will Be Held in Seattle

The Pacific coast theological conference will be entertained for its 20th annual meeting by the University Congregational church of Seattle, June 27-30. Eight Canadian ministers and educators will read papers and eight men of similar standing from the Pacific northwest will participate. Dr. John W. Bailey of the department of New Testament of Berkeley Baptist divinity school will be the special guest speaker from outside of the territory usually served by the conference. Dr. Harold L. Bowman, for 12 years minister of the First Presbyterian church of Portland and special lecturer at the Pacific school of religion at Berkeley, brings a series of messages on "The Minister and Maladjusted Personalities."

* * *

Seattle Loses Outstanding Disciples Minister

Rev. Dr. Cleveland Kleihauer, pastor for 20 years of the University Christian church of Seattle, has offered his resignation. He has accepted a call to a new church of his brotherhood recently organized at Beverly Hills, Cal. The newspapers have been giving considerable publicity to the fact that Dr. Kleihouer has come out for open membership, causing a distinct division within the group that has traditionally stood for immersion as a prerequisite for membership. The First Christian church of Seattle, Dr. Marvin O. Sansbury pastor, adopted open membership a year ago. Dr. Kleihauer's ministry in Seattle and the northwest has been an outstanding one. A great citywide mass meeting was held in his church. The mayor of the city presided in an effort to induce Dr. Kleihauer to remain in Seattle.

* * *

Churches Asked to Investigate Printers' Lockout

The Seattle council of churches is asked to investigate conditions which have resulted in a lockout of members of the typographical union of the printers of the three Seattle papers. The union claims that the newspapers look upon their contracts with labor merely as "scraps of paper." The newspaper owners claim that conditions have become unendurable and that they will fight certain demands of the union to the very end.

* * *

Parent-Teachers Meeting Has Record Attendance

More than 1,000 official delegates had registered on the second day of the 37th annual convention of the National Congress of Parent-Teacher associations. This is the first time that the organization has passed the 1,000 mark in attendance. Prohibition and the movies are coming in for a large amount of attention. The convention is divided as to whether or not statements on these two problems should be made by the congress.

* * *

Northwest Drys Will Make United Fight

After months of earnest endeavor the prohibition forces of the state agreed to present a united front in the campaign to retain the 18th amendment. The vote will fall on August 29. A state rally in Yakima was attended by 600 representative citizens when 250 were expected.

* * *

And So Forth

The Congregationalists of the state are to attempt a new method of direction in their field work following the resignation of Dr. L. O. Baird, who for 15 years has been general executive. A committee of ministers and laymen under the direction of Rev. Carl H. Veazie, state moderator, will serve as a planning committee and will render volunteer service in projecting all plans. Dr. C. H. Burdick, who has been associated with Dr. Baird for years, will continue to give full time out over the state.

Mr. Arn S. Allen, for 35 years general secretary of the Seattle Y. M. C. A., has resigned. His place will be occupied by Wesley Rennie, who will serve for the time being as acting general secretary. Mr. Rennie has been at the head of metropolitan boys' work for 15 years and recently returned from a year of study in Europe. Mr. Allen will continue to direct the notable summer conference grounds at Seabeck and will give time to the organization and promotion of Bible study classes for men. The work of the Seattle "Y" has grown during Mr. Allen's period of leadership, from a single small building until the equipment totals $1,500,000.

ELMER A. FRIDELL.

Chicago Sends Out Graduates

Sir Josiah Stamp, Dr. Hocking and Dean Mathews Among the Speakers—Negro Hospital Opened

(Correspondence from Chicago)

CHICAGO, June 10.—This is commencement time in Chicago as elsewhere. Approximately 3,000 degrees will be granted by four of the larger colleges and universities, and many more by the smaller colleges and the seminaries. Sir Josiah Stamp, English economist, was the commencement speaker at Northwestern university where 1,500 degrees were conferred; Rev. Charles H. Heimsath, of First Baptist church, Evanston, was the baccalaureate preacher. Alumni celebrations at the University of Chicago are expected to bring back 5,000 graduates during commencement week. The seminaries have attractive commencement programs. The divinity school of the University of Chicago, of course, graduates its students at the university commencement, as does every other professional school of that institution. Chicago theological seminary, announces Prof. William E. Hocking, of Harvard, chairman of the Laymen's inquiry into foreign missions, whose Alden-Tuthill lectures some months ago on "Missions in a Changing World" proved so interesting, as commencement speaker, on the topic "Problems of Contemporary Protestantism." Garrett Biblical institute graduated 68 students at its 76th annual commencement, June 7, and at the same service Dr. Horace G. Smith, formerly pastor at Wilmette Methodist church, was installed as president in succession to Dr. F. C. Eiselen, who has been elected head of the Methodist board of education. June 8-9 were the dates of Western seminary's commencement. Fourteen students in course received degrees and, in honor of the school's fiftieth anniversary, six honorary degrees were conferred. Dean Shailer Mathews is announced as commencement speaker at the Baptist Missionary training school, June 30.

* * *

Illinois Goes Wet

As was anticipated, Illinois voted heavily in favor of repealing the 18th amendment. The vote was 4 to 1 in the state and 10 to 1 in the city! However, the wets should be warned that this does not mean that Illinoisans 4 to 1, or Chicagoans 10 to 1, favor going out on a spree. I find that many drys—to my regret admittedly—believe that nothing can be done in the interest of temperance reform until the prohibition law and its supporting legislation has been cleared off the books. Then, they believe, we can make a fresh start with promise of success. There are not as many wets in Illinois as voted for prohibition repeal. The W.C.T.U., despite the 3 to 1 repeal vote in Evanston, will continue to maintain its headquarters in that suburb.

* * *

The Century of Progress

Attendance at the exposition exceeds all

expectations and greatly surpasses the attendance for corresponding days at the World's Columbian exposition forty years ago. The show grows on one as one sees it more often. There is a minimum of ballyhoo and a maximum of education. The Hall of Religion is to be dedicated Sunday, June 11. The Christian Century forum in the auditorium, each Friday at four, will bring a distinguished group of preachers and lecturers. For the month of June, Prof. Fred Eastman, of Chicago theological seminary, Pres. G. Bromley Oxnam, of DePauw university, and Rabbi Abba Hillel Silver, of Cleveland, will be the speakers.

* * *

Pastors' Institute at the University of Chicago

The divinity school of the University of Chicago and the Chicago theological seminary will unite again this summer in conducting a pastors' institute. Advance inquiries and registrations indicate that this year's attendance will considerably exceed that of last year, which totaled 193. The program is an exceedingly attractive one, combining opportunities for study, fellowship, visits to the Century of Progress and other Chicago institutions, and attendance upon the Haskell lectures to be given by Mr. K. Natarajan, of Bombay, India. Classes will be conducted by Vice-Pres. Frederic Woodward, of the University of Chicago, Pres. Albert W. Palmer, of Chicago theological seminary, Dr. C. C. Morrison, editor of The Christian Century, Prof. H. F. Rall, of Garrett, Prof. E. S. Conklin, of the University of Oregon, Profs. W. C. Bower, E. C. Colwell, and C. T. Holman of the divinity school, and Profs. S. C. Kincheloe and James Mullenbach of the Chicago theological seminary. All courses are specifically planned to be helpful to the pastor. A class in personal counseling for pastors' wives also will be conducted by Mrs. H. N. Wieman who has had wide experience as a clinical psychologist as well as in teaching. The pastors and their wives will be housed in Judson court, one of the beautiful new residence halls of the university, and the classes will be conducted in the same building. The dates are July 31 to August 6.

* * *

Greater Provident Hospital Dedicated

The Greater Provident hospital has just opened its doors. It is probably the greatest medical center for the service and training of Negroes to be found in America, perhaps in the world. The hospital, however, is not restricted to that race. The enterprise represents an investment of $3,000,000. The old Lying-in hospital has been purchased and completely remodeled with modern equipment throughout, including a $20,000 x-ray department. Alexander L. Jackson is president of the hospital and Rear-Admiral N. J. Blackwood medical director.

* * *

And So Forth

That it is impossible for men to "defend their homes" by war, under modern conditions, was a major point made by Miss Jane Addams in an address before the Illinois state division of the American association of university women, meeting June 3 in annual conference at Judson court. The airplane bomber can't be kept off by either infantry or artillery or even by other flyers.

The New England Congregational church has been celebrating its 80th anniversary during the past week. The church has been closely identified with the growth of Congregationalism in the middle west. Such diverse personalities as Clifford W. Barnes, Dwight L. Moody, and Victor F. Lawson have been significantly related to the church. The present pastor is Rev. Theodore C. Hume.

CHARLES T. HOLMAN.

Record of Christian Work Passes

The Record of Christian Work, a magazine founded by D. L. Moody 52 years ago to give a monthly record of evangelistic and missionary progress of the world, is soon to be combined with Church Management, a magazine for ministers published in Cleveland.

Next Month, the Seminar To Mexico

The annual seminar to Mexico conducted by the Committee on Cultural Relations with Latin America, is dated for July 8-28; it will be held in Cuernavaca and Mexico City. Round tables and lectures will be features. The character of the program, its spirit and its purpose are revealed through the leaders who are scheduled to appear on the program: Judge Florence E. Allen, Dr. Moises Saenz, Dr. Chester Lloyd Jones, Elizabeth Wallace, Count Rene d'Harnoncourt, Prof. Alfonso Caso, Dr. Sylvanus Morley, Dr. Charles W. Hackett, Sr. Diego Rivera. Hubert C. Herring is the director. Full information may be obtained from the committee headquarters at 112 E. 19th street, New York.

Apathy Perils Coming Election

California Shows Little Interest in Vote on Repeal—Successor Found for Aimee Semple McPherson?

(Correspondence from San Francisco)

SAN FRANCISCO, June 1.—The special election on June 27 will be one of the most momentous in California's history, but as yet there seems to be but little interest. Absentee voters or shut-ins may cast their ballots with county clerks from June 7-22. Repeal seems practically assured, as the dry battle was lost when the legislature voted for the election of delegates at large.

The dry forces are not yet mobilized. The Catholic church is unfriendly to the dry cause although Kathleen Norris, a Catholic, took the platform for Wright act retention last fall. Alonzo Baker, the Seventh Day Adventist editor of Signs of the Times, has accepted the chairmanship of the San Francisco committee and between airplane hops is making many strong addresses in his own churches on Saturday and in others on his day of rest. Mormons and Christian Scientists are cooperating with churchmen in local communities as never before.

Dr. A. H. Briggs, state superintendent of the California Anti-saloon league, says: "Unless the churches get into immediate and effective action, California will record

By the Editor of "The Christian Century"

The Social Gospel and the Christian Cultus

By CHARLES CLAYTON MORRISON

Dr. Morrison contends that a working philosophy of social regeneration must replace the doctrine of individual salvation. Says the Religious Book Club, "The author not only knows the present situation, but he knows the background of the gospel and possesses keen insight as to how the difficulties and discouragements of the hour may be overcome and new standards achieved." Written with a vigor, impartiality and clarity of style which make the book a delight to read. Order your copy today! $2.00

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another uninformed vote." He adds: "If we can reach the people with the truth as to what No. Two will do to our children, it should appeal strongly to actual and potential parents, wets as well as drys." This is the initiative constitutional amendment adopted last November which Chester H. Rowell, regent of the university and editorial writer on the San Francisco Chronicle, branded as vicious and damnable, not only because of the misleading caption on the ballot which confused the issue and won some temperance support, but because of its inherent dangers.

Number Two, which becomes effective with repeal, gives *constitutional* sanction to liquor specifically, permits establishments serving food to serve beer and wine, and abolishes local option, as it provides that the state has exclusive control of liquor.

A group of drys will carry to the supreme court of the United States their contention, which the California supreme court has just denied, that the election is illegal. California's constitution provides that a certain number of days must elapse before legislation takes effect after adjournment by the legislature. The legislature was actually in session although its clocks were stopped when the time limit was trespassed.

Legalizing of pari-mutuel horse race betting is the second great moral issue confronting voters. A twenty million dollar bond issue for unemployment relief will be one of the seven other measures to be voted on, together with a most important tax revision plan, of which the average citizen is woefully ignorant. Catholics are active in canvassing for votes for the measure which would exempt their parochial schools from present taxation.

* * *

Expected Changes

Mrs. Rheba Crawford Spivallo, appointed by Gov. Rolph to oversee the state charitable institutions, is expected to resign shortly, according to the San Francisco Chronicle. The rumor is that she is to succeed Aimee Semple McPherson as pastor of the Angelus temple of Los Angeles. A former Salvation army worker, for a time she acted as pastor of the Fruitvale Congregational church of Oakland. When she supplied the pulpit of the First Congregational church of San Francisco, after Dr. J. L. Gordon's resignation, crowds greeted her every appearance.

Dr. Jason Noble Pierce, of Nashville, Tenn., has accepted the call to the pulpit of the First Congregational church of San Francisco. Judge Wilbur, of President Coolidge's cabinet, is said to have persuaded him to accept this difficult but challenging post.

* * *

Reforestation Army

The Young Men's Christian association has been attempting some work among young men soon to leave for the reforestation camps. Speakers who have addressed groups in San Francisco have spoken highly of the quality of the men enrolled. There are 72 scattered camps in northern California alone, which makes a concerted program difficult. Nearly one thousand young men will be stationed near Wawona in Yosemite national park. Dr. James Asa White, the pastor of the Park church, who is also secretary of the Northern California council of religious education, has appealed for magazines, phonographs and radios.

At the picturesque pageant June 3 celebrating the opening of the new tunnel into Yosemite valley, Dr. White will appear garbed as a circuit rider.

* * *

Denominational Gatherings

The scheduled addresses of Stanley Jones before the Methodist conference in Stockton June 14, 15, and 16 are creating a widespread interest. The College of the Pacific, which has added Alonzo Stagg to its coaching staff, is to be host to the conference. Its indefatigable president, Dr. Tully C. Knoles, is said to make more speeches than any college president west of the Mississippi, and they are good ones, too!

The Presbyterian synod of California will convene in the First Presbyterian church of San Jose July 20, with representatives expected from most of its 380 churches. Dr. J. V. Moldenhawer, Dr. Fosdick's successor in the First Presbyterian church of New York city, will be the inspirational speaker. Dr. Frank W. Bible will lead discussions on foreign missions.

* * *

Out-of-Doors Calling

Summer conferences are calling youth to the blue Sierras and the seashore. One thousand five hundred and ninety Methodist young people crowded a large ferry boat for an all day outing on San Francisco bay on Memorial day. The celebration was planned to develop enthusiasm for the coming institutes. The Presbyterian seminary at San Anselmo will house one of the Presbyterian conferences, as will Occidental college in Los Angeles.

* * *

Books on the Oriental

Californians are interested in the fact that the oriental in America will be studied in the Missionary Education movement textbooks next year. President Albert W. Palmer of Chicago seminary is coming west to gather material this summer, and will incidentally preach in Berkeley Sunday, July 9, in the First Congregational church in the morning and St. John's Presbyterian church at the vesper service. Rev. Philip Payne, executive of the Presbyterian synod, and Rev. Allan A. Hunter of the Mt. Hollywood Congregational church of Los Angeles are writing the young people's books.

* * *

And So Forth

San Francisco has many distinguished visitors passing through its port. No longer do missionaries come and go unannounced. A recent traveler was Dr. William E. Orchard, en route to Honolulu to visit Dr. G. A. Johnston Ross.

Sailing on Oct. 4 for Japan will be Miss Muriel Lester of Kingsley hall, London, who introduced Gandhi from her settlement house in London on the occasion of his famous transatlantic broadcast. While the mahatma finished his orange she filled in the precious minutes with descriptions of her neighborhood.

STANLEY ARMSTRONG HUNTER.

Organize to Seek Church Reunion

Prof. Dodd Tells New English Body Basis on Which Free Churches Accept Nicene and Other Creeds

(British Table Talk)

LONDON, May 30.—At a conference held in High Leigh, Anglicans and free churchmen met unofficially to inaugurate a movement to be called "Friends of Reunion." The master of the Temple and the Rev. Hugh Martin are the secretaries, and so far as the opening meetings show its character, the movement already commands the loyalty and service of some of the ablest of our scholars and thinkers. The address given by Dr. C. H. Dodd summed up the aims of the movements with all the weight which belongs to anything which comes from him.

His words upon the creeds deserve the most careful study. We cannot escape from history. The creeds were adopted to safeguard the Christian faith from certain false ways of thinking. The free churchmen do not propose to commit themselves to every word or expression used in the creeds or to impose them as tests or as fetters upon sincere thought. "The faith is proclaimed in the Bible and nothing which is not found therein should be considered as forming part of the universal faith of a united church. The scriptures set forth Christ as Son of God; the creed of Nicaea witnesses to him in language which, if not the language we should choose, commands our assent for the purpose for which it was intended—that is, to exclude certain doctrines which none of us would wish to maintain." This summary I take from the account by Prof. J. S. Whale in the Christian World.

* * *

The Death of Bottomley

Horatio Bottomley died last week. His last days were spent in poverty so deep that he is said to have applied for an old-age pension. He had been in his time a clever journalist, a brilliantly successful company-promoter, a member of parliament; he spent years in prison on a charge of fraudulent use of money trusted to him for one of his many schemes. The fact that he is dead need not prevent his fellow-citizens from saying that he was without scruple in his financial schemes. "If you had not been such a scoundrel," it was once said to him, "you might have been prime minister of England." He brought ruin upon many subscribers to his ventures. He did much to lower the tone of public life. Yet in such a time it is at least in order to condemn those who, knowing the man, were ready to use him for recruiting or for other patriotic ends during the war; he was even invited to visit the front. What is to be said for those who could call such a man to their aid? In one of his addresses on our radio the late Edgar Wallace said that there is generally a flaw in the character of the people who are taken in by such adventurers. They would have had no power

over those who did not seek some unreasonable rate of interest on their money, or some doubtful gain.

* * *

A New Director of the B.B.C. Religious Work

Readers of this column will not have forgotten the name of J. C. Stobart, who died recently after filling with distinction the post of director of the religious work for the B.B.C. His successor is to be the Rev. F. A. Iremonger. A better choice could not have been made. Mr. Iremonger has many gifts to bring to his office. He is a scholar, a journalist, a parson with experience both in the city and in the country; and he has the gift of a sympathetic understanding of the many-sided religious life of his countrymen. He has been head of Oxford house in the East end, editor of the Guardian, and latterly vicar of Vernham Dean near Andover. He has been a careful student not without a keen critical ear of the B.B.C.; he will carry forward the high ideals of Stobart, but I should be surprised if he does not show his own freshness of mind in the use of this instrument of education, of which we know as yet very little. There is no more important office than this into which Mr. Iremonger will enter almost at once, and his many friends will look with confidence to this new chapter in his life.

* * *

What is the Church's Job?

There are already protests against a vigorous attack made by the Times upon the waste of time in church assemblies. In an editorial that paper called upon the church to do its proper job, and not to waste the time of its servants in passing sentimental resolutions upon political and economic matters. The bishop of Durham cordially approves; the article said in fact very much what he has been saying for years. The bishop of Stepney inquired why it was that when a priest or layman visited a sick man he was a Christian, but when an assembly of priests and laymen attempted to minister to a sick society, they were mad. He claimed the right to express his dissatisfaction with existing social conditions. He wanted it to go out from the London diocesan conference that the church was quite free and not tied to any existing order. In this he was supported.

In the article in which the Times protested against the passing of befogged generalities, it explained what is the cause of poverty. "If beneath a mass of secondary factors we are to look for a single ultimate cause, we can find it only in the truth that human beings, so far from starting with equal equipments, vary immensely in character and capability." This statement would be hotly challenged by most students of economics in the present day, and it is certainly an explanation against which all who accept the Christian measure of things must protest.

I mention this editorial here partly because of its intrinsic importance, and partly because it is likely to awaken a long controversy. Some of us who dissent from the main position held by the writer, are heartily with him in condemning the habit in religious assemblies of using idle words, and of believing that when a resolution has been passed, something has been done.

EDWARD SHILLITO.

Wake South on Social Issues

Conference of Catholics, Protestants and Jews Discusses War, Unemployment, Negro and Other Problems

(Correspondence from Memphis)

MEMPHIS, May 30.—Yesterday the second annual good will conference of Catholics, Protestants, and Jews, was held in the auditorium of the Nineteenth Century club. As last year, the sponsoring organization was the Cross Cut club, a group of ministers of all denominations. Remembering that there was some misunderstanding last year when the conference confined itself entirely to matters of religious prejudice, it was thought wise to make this year's meeting deal entirely with social matters. The general subject was, "The Churches and the Social Crisis." In the morning the keynote address was delivered by Rev. R. J. Bateman, pastor of First Baptist church. Contending that the major forces of social evolution are spiritual, Dr. Bateman asserted strongly the business of the church to be discussing and pronouncing on matters of social import.

Then followed the discussion of the morning's subject, "What the Churches Hold in Social Relations." After a summary of ex-President Hoover's "Social Trends" document by Rev. J. Emmet Moore of Highland Avenue Christian church, the social pronouncements of each of the three great religious groups were presented by Mr. Edward F. Barry for the Catholics, Mr. Joseph Bearman for the Jews, and Dr. Charles O. Lee, director of the Memphis Community fund, for the Protestants. The discussion was led by Prof. Alva W. Taylor of the school of religion, Vanderbilt university. As was to be expected, the audience was struck with the remarkable unanimity with which the churches faced social questions despite theological differences. One woman felt that if people only had faith they would not starve, whereupon the chairman of the meeting, Rev. Charles F. Blaisdell, rector of Calvary Episcopal church, brought out the loudest round of spontaneous applause by asserting this to be decidedly wrong. He told of some of the heartbreaking cases he meets with daily in his social service work at the church and then added, "Multiply those cases by 13 million and you have a picture of the agony through which we are passing. I should be cruel to tell such a person merely to have faith. It takes more than faith to help a starving unemployed person keep going."

* * *

Discuss Relation of Church to War

In the afternoon, instead of set speeches resort was taken to the device known as the U-table. Seated at a horseshoe shaped table in front of the audience were nine speakers, three of each religious group, with Dr. R. L. Ownbey of Trinity Methodist church, presiding. Dr. Ownbey stated that the general subject would be "What the Churches Can Do About the Social Situation." The first discussion, on world peace, was led by Dr. H. W. Ettelson, rabbi of Temple Children of Israel, followed by Mr. Robert S. Keebler for the Protestants and Miss Imelda Stanton for the Catholics. Dr. Ettelson's statement that the churches had all surrendered to the state during the late war was challenged by Miss Stanton, who pointed out the continual efforts of

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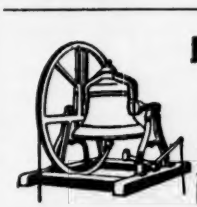
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Pope Benedict XV to stop the war. When she mentioned the way popes once enforced by their spiritual weapons the Truce of God one wished a modern pope might have interdicted all Catholic countries engaging in war. But one also recalled that the world is no longer Catholic, so that this would be impossible. The fact that Roman theology is strongly against war except in rare cases and the actual failure of Rome to make her stand work out in practice was not brought out. Nor was any criticism made of the compulsory military training given in the Memphis public high schools. Dr. Ettelson's strong argument that the churches let the government know they will not support another war brought to his feet a lay member of the rabbi's congregation saying the church had no right to go that far and so place itself above the state. All agreed however that Fr. Edward P. Desmond, of Blessed Sacrament church, was right in saying that we must educate for peace. This should have brought up the matter of the R.O.T.C. but did not, perhaps because of the shortness of the time.

Rev. Alfred Loaring Clark, rector of St. John's Episcopal church, said that peace would come only when some nation was ready to start it. He was ready to have our country start it now—to refuse to fight no matter what happened.

* * *

Social Justice and the Negro Question

In the discussion of social justice, which was opened by Mr. Loaring Clark, sweat shops, poor wages, racial discrimination were brought up. It was the second time the race question was mentioned, for earlier in the day Dr. Alva Taylor had pointed out the absence of Negroes from this gathering and stated that it was time we stopped working for the Negro; we must now begin to work with him.

Father Desmond led a discussion on social morals stating that the Catholic church held that each Catholic was supposed to form himself in the image of Christ and then go out and translate that Christ likeness into social action. He said that Protestants likewise had their standards that they too must translate their standards into social life.

From the floor it was then moved that the conference appoint a legislative committee to see that the good principles laid down by the conference were applied as far as possible in law. For instance, Tennessee had just failed to ratify the child labor amendment; why not a committee to work on this matter? It was argued however that a body without permanent organization simply meeting once a year could not appoint committees since there would be no one to whom they would be responsible.

* * *

Dr. Alva Taylor Outlines Economic Progress

A night mass meeting was opened by an invocation by Dr. Robert A. George of the First Congregational church. The proceedings of the day were then briefly summed up by Dr. Thomas K. Young, pastor of the Idlewild Presbyterian church. Dr. Alva Taylor them made the main address of the evening to end the conference. It was a stirring description of the development from Manchester economics down to the needs of the present day for a planned, cooperative social order which would put into practice the ideals of the churches expressed that day at the conference.

The newspapers were very generous in their space before the conference, while reporters attended all sessions. The Scripps-Howard Press Scimitar was particularly full in its reports. The Y.M.C.A. with the cooperation of station WMC turned over its devotional period to the conference speakers each morning so that thousands who did not attend the meetings will be influenced. Here is undoubtedly the finest gain, for while it is true that those who actually attend such gatherings are usually the very ones who do not need them, it is also true that many of the outside public are learning this week in the mid-south that religion is a social as well as an individual matter. Nowhere in America is the lesson more needed for nowhere else has religion traditionally been more of the fire insurance variety.

It is planned to repeat these conferences in future years; and it is likely that the weaknesses of the conferences in the matter of organization will move the Cross Cut club to modify its present character to engage in social action.

JOHN CLARENCE PETRIE.

Dr. R. A. Ashworth Accepts New Post

Dr. Robert A. Ashworth, formerly editor of the Baptist and now a contributing editor of The Christian Century, has been appointed educational secretary on the staff of the National Conference of Jews and Christians, and has accepted. He will be associated with Rev. Everett R. Clinchy, executive director of the conference. Dr. Ashworth is well known as a national leader in movements in interdenominational cooperation, having been for 15 years an official representative of the Northern Baptist convention in the Federal council; he is at present a member of the executive committee of the council. He was an official member of the Stockholm and Lausanne conferences.

Reformed Church Synod Postponed Until June of Next Year

So decisive was the vote for postponement of the 1933 meeting of the general synod of the Reformed Church in America that instead of meeting June 8 of this year, as originally scheduled, it is carried forward to June 7, 1934. It will be held in Grand Rapids, Mich.

Will Hold "Congress Against War" in Autumn

Sherwood Anderson, Theodore Dreiser and Upton Sinclair, leading American literary figures, have just issued a call to all organizations and individuals opposed to war to participate in a United States Congress Against War to be held in New York city Sept. 2-4. "War, never far distant in this mad dog-eat-dog society of ours, is terrifyingly close these days," the appeal begins, and one of its paragraphs reads: "We have been depending on statesmen and diplomats to preserve the peace of the world. We can do so no longer. The time has come when we must act ourselves, or face defeat."

Lay Report on Manila Agenda

Missionaries and Filipinos Divide on Value of Recommendations—More Local Autonomy Sought

(Correspondence from the Philippines)

MANILA, May 20.—We have rethought missions in Manila. We did it in the April meeting of the National Christian council executive committee. We fought shy of the section on theology—we had only eight hours—and took up the "practical" chapters.

Seven Filipinos and seven missionaries were asked to prepare papers, a national and a foreigner for each chapter. Three of the former and all of the latter responded. They presented criticisms of the report, pointed out local applications of certain of its principles and methods, and made constructive suggestions based on the book or on personal experience. The Filipino viewpoint on relation of church and mission was set forth by the moderator of the United Evangelical church; on education, by the dean of the college of education, University of the Philippines; on women's interests, by a Filipina who holds a high position in the public welfare commissioner's office. Among the Americans were the secretary-treasurer of the Presbyterian mission, the president emeritus of Silliman institute, the sales manager of the Methodist publishing house, the doctor-director of a women's and children's hospital, a faculty member of a deaconess training school who also does a great deal of field work, the secretary of the Christian council, and the bishop of the Protestant Episcopal church.

A few missionaries questioned the advisability of admitting "Rethinking Missions" to the council sessions. They especially opposed the idea of asking nationals to read the book. They thought it dangerous for Filipinos. Others took the position that those nationals who have enough interest in missions to give the subject any serious thought have already reached most of the conclusions set forth in the appraisal volume. It would do them good to come into a meeting where they could speak their minds freely and it certainly would do the missionaries no harm. The latter opinion prevailed and the event proved the course wise. The council has never held more interesting and stimulating sessions than one or two of those devoted to "Rethinking Missions."

* * *

Missionaries Attack, Nationals Support, Laymen's Report

No one held a brief for the report. In fact, the bishop accepted the invitation to discuss problems of administration upon the condition that he would tear the book all to pieces. While admitting that it contained some good suggestions, he characterized the volume as "fantastically theoretical and now and then over-sentimental" and declared that the first four chapters by ruling out Jesus as Lord and Master disqualify

the book as of any permanent value. On the other hand, one of the papers written by a Filipino began with the statement, "I want to express my appreciation of the scientific and unemotional but nevertheless thoroughly Christian way in which the study and the conclusions have been made."

The missionary educator with 30 years experience to his credit took sharp issue with the appraisers regarding the primary purpose of mission educational institutions and compulsory attendance at religious services and Bible classes. The Filipino dean of the state college of education wrote, "I found the facts, conclusions, and recommendations contained in those chapters both interesting and illuminating." He then quoted the recommendations he considered especially applicable to the Philippines, including "the aim of the schools should be primarily education not evangelization," transfer of school property to nationals, devolution of key positions, cooperation with government regarding the teaching of religion, and cooperation in sports and teachers' associations with other schools of the country.

* * *

Missionary Advises Church Union

This division of opinion between nationals and missionaries did not result from any conscious attempt of one group to reply to the other. No one had seen any paper but his own. Furthermore, certain findings found ardent champions among the missionaries while others met sharp challenge from Filipinos. For example, the moderator of the United Evangelical church expressed agreement with all the points in chapter five except the suggestions on organic union and doctrines. "We should look forward to organic union, giving wide latitude in the matter of forms and ceremonies," he said. "We need a few well-fixed doctrines. The emphasis on service only may minimize the importance of Christ and rob us of our dynamic. The doctrines we hold should certainly not be sectarian. Our experience with Christ must be increasingly emphasized in our doctrinal statements."

The missionary, discussing the same chapter, also disagreed with the report on church union but agreed with practically all else and brilliantly illustrated many of the points from experiences in the Philippines. He wrote: "The commission does not feel that union is necessary. They state that there may be advantage in varying shades of thought. . . . Those of us who have had to do with the actual union of some of the churches locally wonder if the commission, or others who have not entered into such union, realize the possibilities for varying shades of thought in such a union and know how much liberty is given in both thought and practice."

* * *

Filipinos Seek Autonomy

Other high points in the prepared papers and in the discussions from the floor included the development of an indigenous church and missionary personnel. A number of Filipinos expressed the desire for more freedom in building the church here, but when they were asked what indigenous ideas or practices they had in mind, most of them were hard put to it to suggest any. One pastor said that independent Protestant churches, those organizations that broke with missions 15 or 20 years ago and have since been entirely free of foreign aid and control, have become predominantly episcopal in government and have shown practically no initiative in doctrine. Their statements of faith largely copy those of the parent groups. This man said, "Let us Filipinos develop as a culture grows in a laboratory and see what results." Another prominent churchman admitted that he had been so long associated with missionaries in intimate, friendly relations that he could suggest no indigenous developments. "But we have *ourselves* and we only ask the privilege of finding what suits us best." Before the council adjourned a committee of Filipinos was appointed to gather from all parts of the islands reports of indigenous developments and suggestions for further similar growth.

Bishop Frank G. Mosher, of the Protestant Episcopal church, whose experience covers 40 years in China and the Philippines, in discussing personnel made a brilliant defense of the scores of missionaries he has known. They tower far above any other group of foreigners in the orient. They go on furlough less frequently than business men. They live more frugally. The real missionary need not worry about tenure of office for he is a crank who believes God has called him to a life job and he intends to stick to it. The missionary is human. We must not expect him to be continually doing something original. "How many of the twelve apostles did anything original?" the bishop asked. But within the last century the missionary has planted Christianity so deeply in the orient that it cannot be uprooted. Let anyone try to reintroduce into India or China certain social practices common there a hundred years ago and he will discover how profoundly Christianity has changed the life of those nations. "I have been through nearly half of that century and I have never known a missionary who did not try to see the gospel in its essence apart from his western training and who would not gratefully accept help from his oriental converts and urge them to find their own interpretation of the Christian life."

* * *

A Correction

Your correspondent confused dollars with pesos in his report (March 22) of the amount expended by Bible societies in the Philippines. A peso is a half dollar and the expenditure is a million and a half pesos.

E. K. Higdon.

Dr. W. F. Tillett Completes 50 Years Service at Vanderbilt

Prof. Wilbur F. Tillett was honored last month with a dinner in celebration of the completion of 50 years of service in the biblical department of Vanderbilt university, Nashville—later the school of religion of the university. Although retiring from the deanship in 1919, Dr. Tillett has continued in active service as a member of the faculty, and is dean emeritus of the school.

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The 20th Century Quarterly

For Adult, Young People's Older Intermediate Classes

THOMAS CURTIS CLARK
Editor

Ask for a free copy of the Summer issue, and plan to use it in your class, your school, beginning June 1. It will aid you in preventing the well-known "summer slump."

Summer Union Services Begin

Pittsburgh Continues Tradition—United Presbyterians to Hold 75th Anniversary General Assembly

(Correspondence from Pittsburgh)

PITTSBURGH, June 10.—It seems to be the fashion in our city for groups of churches, regardless of denomination, to join together in an attempt to defeat "the summer slump." Wilkinsburg, Bellevue, East Liberty, and other sections of the city have followed this plan. And now we have Shadyside community services—a combination of seven East End churches sponsoring evening services during the summer months. Similar services were inaugurated last summer with great success. The churches in this combination are: First Brethren, Rev. Claude Studebaker; Fourth Presbyterian, Rev. Harry M. Campbell; Fourth United Presbyterian, Rev. R. B. Johnson; Friendship Park Methodist, Rev. J. E. Morrison; Gustavus Adolphus Lutheran, Rev. John E. Nelson; Mt. Zion Lutheran, Rev. David E. Maxwell, and the Pacific Avenue Methodist, Rev. S. Elmer Rodkey.

* * *

Pastor Celebrates 32nd Anniversary

Dr. Robert W. Woods, on June 4, celebrated 32 years of continuous service as pastor of the Lutheran Church of the Redeemer, North Lang avenue and Mount Vernon street. In length of service, possibly only two or three ministers in the entire city exceed Dr. Wood's record. He has the largest Bible class in his section of the city, and by his long and capable service, he has not only built up his church, but endeared himself to his entire community.

* * *

Carnegie Hall Union Meetings

Perhaps the most impressive combination every summer is found in the union of 22 churches—mostly from the university section of the city—which has for several years maintained during the summer evening services in Carnegie hall. This year the length of the program is very much curtailed on account of the great meeting of the United Presbyterian church hereinafter described. The services, therefore, begin on the second Sunday in July and end after Labor Day Sunday. The beautiful organ in Carnegie Hall adds immeasurably to these meetings. The hall seats 2,200.

* * *

Commencement Season

Something of the importance of Pittsburgh as a student center may be realized by the following figures: The University of Pittsburgh graduated 1,156. Six thousand people were present, and the address by Chancellor John G. Bowman had to be given at the stadium. Carnegie institute of technology will graduate, on June 12, 571. Dr. John C. Merriam, of the Carnegie institute of Washington, will deliver the commencement address. Two hundred fifty one received degrees from Duquesne university (Catholic), June 7, when Dr. Conboy spoke. Pennsylvania college for women will hold its Commencement June 12, graduating 60. Dr. Ralph C. Hutchison, new president of Washington and Jefferson college, will give the address. In addition, the Western theological seminary had a graduating class of 22 and from the Pittsburgh-Xenia, which is the only United Presbyterian seminary in this country, 15 were graduated.

* * *

Committee on the Social Crisis

During the past winter, Pittsburgh has made several attempts—some of them not too successful—to organize a union group of Catholics, Jews, and Protestants, who would together attack social conditions. At length, under the leadership of Dr. Herbert B. Hudnut, pastor of the Bellevue Presbyterian church, such a group has been brought together under the title of the "Joint Committee on the Social Crisis." The beginning is quite auspicious, and the representatives of these three great religious groups seem to have determined to secure definite corrective action.

* * *

United Presbyterian Church Marks 75th Anniversary

Pittsburgh is the world headquarters of the United Presbyterian church, which will hold its 75th anniversary here the first week in July. This is probably the most important event since the organization of the denomination. The main sessions will be held in the evening at Syria mosque, and the general assembly will sit at the First United Presbyterian church of Oakland, with Dr. C. E. Cleland, of Philadelphia, the present moderator, presiding. A new moderator will be elected. Distinguished speakers will be Congressman M. Clyde Kelly (Saturday evening at the young people's night), Dr. Vandermeulen, who will have the devotional hour every morning, and Dr. Robert F. Galbreath, president of Westminster college, New Wilmington, Pa.

The young people, also, are having their national convention, under the direction of Moses M. Shaw, general secretary of young people's work for the denomination.

The 15th anniversary jubilee will be held by the Women's general missionary society, which will meet, during the day, at the First United Presbyterian church of the North Side. In the evening, however, the women's group will unite with the rest of the convention in Syria mosque. The president of this society is Mrs. E. D. McKune, of Canton, O. Most interesting programs have been planned, some of the speakers being missionaries who have served unusually long in foreign fields. Among these are Miss Elizabeth McCahon (57 years), Miss Emma Dean Anderson (51 years), Dr. Maria White (47 years), Miss Mary Lawrence (40 years), and Miss Mary Logan (40 years).

Other meetings of the different conventions will be held at the First Baptist church and the Bellefield Presbyterian church.

For this important year in the history of the Church, Dr. R. B. Johnson has been elected moderator of the Monongahela presbytery, here, which includes about 50 churches.

JOHN RAY EWERS.

Home Talent for Texas Graduations

Methodist Bishops Given Assignments—Racing and Prize-Fighting Legalized—Drys Fight Against Repeal

(Correspondence from the Southwest)

WACO, June 3.—Commencement speakers this year hailed mostly from home. For example, Texas Christian university chose President Pat M. Neff of Baylor university, and Baylor invited President Charles C. Selecman of Southern Methodist university, with Rev. H. L. Ficket of Galveston to preach the sermon. A. & M. college asked Bishop H. A. Boaz to be preacher and President H. Y. Benedict of Texas university to be orator. Rev. Charles S. Pearce, Dallas, delivered the sermon for Stephen F. Austin college, and Dean T. D. Brooks of A. & M. college gave the address before the Sam Houston college. Two sons of Austin college, Rev. Edwin Fleming Montgomery, Lake City, Florida, and Dr. Edward Donald Grant of Nashville, Tennessee, respectively delivered the baccalaureate sermon and gave the address.

* * *

Methodist Bishops Assigned

Assignment of Methodist bishops has just been announced. Bishop James Cannon, jr., will conduct the Texas-Mexican conference; Bishop Sam R. Hay will go to the New Mexico, West Texas and Central Texas conferences; Bishop Hoyt M. Dobbs will take the North Arkansas, Little Rock and Louisiana conferences; while Bishop H. A. Boaz will preside over the North and Northwest Texas conferences.

* * *

Disciples of Christ Keep Missions Month

The Texas Disciples adopted May as mission month. Three hundred churches, other than those on budgets, made special offerings. During the last 18 months 25 churches were aided, and 1100 additions were recorded. Many T. C. U. students were placed, 15 district conventions were held. The annual convention of Texas Christian churches will be held at Texas Christian university, June 13-15.

* * *

Liberal Laws Pass Legislature

A wave of liberalism is sweeping over the state, much to the chagrin of moral forces. The Texas legislature in its dying hours revoked the law against prize-fighting, and passed the race-track gambling statute, by means of a rider, after having previously repudiated the gin marriage law which provided for three days advance notice and a medical examination for the groom. All three enactments received the signature of Mrs. Miriam A. Ferguson, governor. On Aug. 26 the people of the state will vote on repeal, and at the same time by popular vote determine whether they will have beer. Both sides are waging an intense campaign, with a 50-50 chance for temperance, according to Dr. W. R. White, head of the drys.

Beer, 3.2 strength, is being sold openly in many cities, and court decisions are by no means uniform against it.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Forgotten Men

(Composite War Films) (Jewell) The hideousness of actual war from original negatives, with some faking, and much two-fisted propaganda for more veteran relief. Authentic, grim, appalling, but slaughter scenes carried on until they become endurance test for audience, and defeat their own end.

For A: Grim. For Y: Hardly. For C: No.

Hold Me Tight

(James Dunn, Sally Eilers) (Fox) Very human, appealing little love affair of humble department store boy and girl, complicated by a store detective of evil intentions. Dialogue uninspired but inoffensive. Comedy elementary, story trite, but acting sincere and engaging.

For A: Fair. For Y: Wholesome. For C: Perhaps.

Night of Terror

(Bela Lugosi) (Columbia) Absurd attempt at super-thriller by conglomerating all known horrors and spine-chilling hokum of mystery films into one. Practically nothing to recommend it, for even the photography and acting are mediocre. Another waste of production money.

For A: Stupid. For Y: No. For C: No.

The Nuisance

(Lee Tracy, Madge Evans) (MGM) Fast, snappy, typical stuff by Tracy as shyster lawyer making money by ambulance chasing. Overloaded with incident but good cast. Madge Evans charming as heroine. Fairly wholesome warning against shysters and their methods—and the shyster remains shyster to the end.

For A: Depends on taste. For Y: Amusing. For C: Possibly.

The Silver Cord

(Irene Dunn, Frances Dee, Laura Hope Crews) Excellent screening of the Sidney Howard stage-play about the sweet-spoken, supremely selfish, doting mother who nearly ruins life and happiness for her two sons. Notably well acted by the three women. Very "talky," but intelligent and worthwhile.

For A: Very good. For Y: Perhaps. For C: No interest.

Strictly Personal

(Marjorie Rambeau, Edward Ellis) (Para) Racketeer drama about two ex-crooks trying to run a Lonely Hearts club on the level but slipping back into old ways. Notable only for finished acting by the two veteran stage stars. Probably harmless amusement for its kind.

For A: Perhaps. For Y: Perhaps. For C: No.

When Ladies Meet

(Ann Harding, Robert Montgomery) (MGM) Better than usual triangle drama, notably well done in all respects. Ann Harding fine as wife of philandering publisher, Montgomery likable and amusing as hero, with Myrna Loy and Alice Brady in engaging roles. Dialogue smart, sophisticated, sometimes suggestive.

For A: Good. For Y: Doubtful. For C: No.

Best Recent Films for Family:

Cavalcade
Gabriel over the White House
The Big Cage
The Working Man
Peg o' My Heart
Zoo in Budapest

Films of Special Interest for Adults:

Secrets
A Bed Time Story
City of Song
Looking Forward
Hell Below
Eagle and the Hawk

BOOKS RECEIVED

The Conquest of the South Pole, by J. Gordon Hayes. Macmillan, $3.50.

The First Wife and Other Stories, by Pearl S. Buck. John Day, $2.50.

Social Problems and Social Processes, edited by Emory S. Bogardus. University of Chicago Press, $1.50.

Three Indian Chiefs, by A. M. Grussi. Christopher, $2.00.

The Citadel of Beth-Zur, a preliminary report of the first excavation conducted by the Presbyterian theological seminary, Chicago, and the American school of classical research, Jerusalem, in 1931 at Khirbat et Tubeiqa, by Ovid Rogers Sellers. Westminster Press, $1.00.

Some Experiments in Living, by Peter Ainslie. Association Press, $2.00.

The Meaning of Right and Wrong, by Richard C. Cabot. Macmillan.

The Internal Debts of the United States, edited by Evans Clark. Macmillan.

Reminiscences of Seventy Years, the Autobiography of a Japanese Pastor, by Hiromichi Kozaki. Christian Literature Society of Japan, Tokyo, $2.00.

The Martyr, by Liam O'Flaherty. Macmillan, $2.00.

Faith, an Historical Study, by Stewart Means. Macmillan, $2.50.

The Ape and the Child, by W. N. Kellogg and L. A. Kellogg. Whittlesey House, $3.00.

The Farmer Is Doomed, by Louis M. Hacker. John Day, 25 cents.

Work Camps for America, by Osgood Nichols and Comstock Glaser. John Day, 25 cents.

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